

B'NAI BRITH MAGAZINE



Volume XLII, No. 11 August, 1928

Flight from Egypt

By Don Gordon

Colonizing the Jews of Russia

By Boris Brutskus

Goodwill and Democracy

By John W. Herring

THE NATIONAL
JEWISH MONTHLY

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P I V E R

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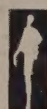
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OFFICE MEMORANDUM

Date September 3, 1928

To: All Department Managers
Subject: Check-up of Name and Data Writing Methods

Please immediately check the attached Profit Analysis Sheet with the methods you are now employing in your department for writing names and data on all forms and communications. Rising operating expenses demand that machines displace slow, expensive and inaccurate hand work in every department of our business. If any of the forms or communications, listed on the Profit Analysis Sheet, are being imprinted, addressed or listed with pen or typewriter in your department, please indicate them and return the sheet to me with your comments.

General Manager

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Among Our Contributors

☐ DON GORDON is a reader for motion picture studios in Hollywood. He has contributed to various Jewish and general publications. This is his first appearance before the readers of the B'NAI B'RITH MAGAZINE.

☐ BORIS BRUTSKUS is at present one of the intellectual leaders in the Russian Jewish colony of Berlin. He was formerly a professor at the University of Leningrad.

☐ JOHN W. HERRING has for many years been a student of immigration and labor problems. He was one of the pioneer organizers of the goodwill movement between Jews and Christians and is a frequent contributor to various publications.

☐ MANUEL CHAPMAN is a Hebrew teacher in Chicago and he has written a number of monographs on outstanding contemporary Jewish artists. Mr. Chapman visited Marek Szwarc, when he was in Europe about two years ago, and made a first-hand study of the work about which he writes in the present issue.

☐ BEZALEL BEN HUR is a pseudonym of a well-known writer who lives in London and who has frequently contributed to the B'NAI B'RITH MAGAZINE. A number of his stories have been published in book form.

In Our Portfolio

☐ WE HAVE in our portfolio, ready for early publication, a number of articles, stories and character sketches which depict graphically various phases of Jewish life, past and present.

☐ MAURICE SAMUEL, who is probably more of an authority on the subject than anyone else writes about "Jewish Pride and Chauvinism." He summarizes his viewpoint as follows:

"Between the Jewish chauvinist and the healthy minded Jew there is this difference: the former takes Jewish pride to mean that he epitomizes the greatness of his people. The latter takes Jewish pride to mean that he comes of a stock which has set a high standard, and he would like to live up to it."

☐ RUDYARD KIPLING and Marion Crawford, two famous authors, have each used a certain mysterious Mr. Isaacs as a prototype for a character in a novel. Regina Miriam Bloch, in a most fascinating character study, shows us this Mr. Isaacs in his habit as he lived.

☐ FIRE! FIRE! But where—where is the fire? Go, ask! One thinks it's a house in the new part of the town, another is certain it's a barn in the old that is burning. Let it be this,

or let it be that, but let there be something. Let it burn!" This quotation is from Max Robin's story "Fires," recalling scenes and situations familiar to those who spent their childhood in pre-war Russia.

Jewish Calendar 5688

1928

Fast of Tebeth.....	Tues., Jan. 3
Rosh Chodesh Shevat.....	Mon., Jan. 23
*Rosh Chodesh Adar.....	Wed., Feb. 22
Fast of Esther.....	Mon., Mar. 5
Purim.....	Tues., Mar. 6
Rosh Chodesh Nissan.....	Thurs., Mar. 22
First Day of Pessach.....	Thurs., Apr. 5
Eighth Day of Pessach.....	Thurs., Apr. 12
*Rosh Chodesh Iyar.....	Sat., Apr. 21
Lag B'Omer.....	Tues., May 8
Rosh Chodesh Sivan.....	Sun., May 20
Shavuoth.....	Fri., May 25
	Sat., May 26
*Rosh Chodesh Tammuz.....	Tues., June 19
Fast of Tammuz.....	Thurs., July 5
Rosh Chodesh Ab.....	Wed., July 18
Tisho B'ov.....	Thurs., July 26
*Rosh Chodesh Elul.....	Fri., Aug. 17
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Rosh Hashonah.....	Sat., Sept. 15
	Sun., Sept. 16
Fast of Gedalia.....	Mon., Sept. 17
Yom Kippur.....	Mon., Sept. 24
Succoth.....	Sat., Sept. 29
	Sun., Sept. 30
Hashana Rabba.....	Fri., Oct. 5
Shemini Azereth.....	Sat., Oct. 6
Simchas Torah.....	Sun., Oct. 7
*Rosh Chodesh Chesvan.....	Mon., Oct. 15
Rosh Chodesh Kislev.....	Tues., Nov. 13
First Day of Chanukah.....	Sat., Dec. 8
*Rosh Chodesh Tebeth.....	Fri., Dec. 14

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the preceding day.

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLII

August, 1928

NUMBER 11

Editorial Comment

Reading Between the Figures

THE Department of Commerce recently made public a statistical survey of Jewish religious life in which it is seen that not a state in the Union is without a synagogue and that the monies put into houses of worship run almost to a hundred millions.

Here is a vast and costly institution that has sprung from the hearts of small groups of men. There was no ecclesiastical authority to say, "Here a synagogue must be erected."

But here and there a Jew came into a pioneer town or city, seeking his fortune, a plain and, sometime, untutored man, striving for a place in the world, and there he stopped to build his life.

His synagogue was in his heart where the eternal light burned; there he kept the *Torah*, and he was the high-priest and sole worshipper at his altar. There was no discipline of authority for him, save a tug at the heart he sometimes felt and which made him conscious that he was a figure on a vast stage of history and had a part to play.

* * *

In time other Jews came to his town and each of them brought a portion of spirit for a new Jewish life to be developed in the remote town. Not that they felt the inspiration of a great mission; Judaism was instinctive with them like the passion for life itself.

Their children commenced to grow up and these Jews became conscious of certain mandates. There was no ordained voice to say to them, "Now your children are growing up. Now you must build a synagogue through which the Judaism that is of your hearts may be handed down."

The mandate was from their souls but they had no conscious feeling of men continuing a great history or of men moved by divine inspiration. It was just one of the processes of Jewish life; it was a manifestation of the mystical Jewish spirit.

* * *

One *Rosh-Hashonah* they hired Odd Fellows' Hall for services. Years and years had passed since they had recited the words of the service but now they came from their tongues as if they had been spoken only yesterday. Much they had forgotten that was of their youth but these words were everlastingly impressed in their minds.

That day the beginning of a Jewish life in the town was woven from the thread of beloved memories. . . . They summoned a Jewish teacher for their children. . . . They hired Odd Fellows' Hall again for the first

bar mitzvah. . . . They assembled an occasional *minyan* for *yahrzeit*. . . . They asked the architect to submit drawings for a synagogue. . . . They drew from their meager wealth for a lot. . . . They mortgaged their future for the building.

The dedication of the synagogue was a notable event in the town. The new synagogue was not a pretentious building, being more for utility than ornamentation, a wooden structure painted white, with a gabled roof and the Shield of David over the door.

They called it *Beth Jacob* or *Adath Israel* or *Tifereth Israel*. On the day of dedication one member bought the key with which the door was opened, and others bought windows, or the Ark of the Law, or the Perpetual Light and thus a small portion of the debt was lifted; and real indeed was the sacrifice the donors made, for they were still a weak and struggling group.

Great was the pride of the family that had donated the Scroll of the Law to the synagogue. The father, accompanied by his children, marched with it to the altar.

The mayor and the judge of the court and the sheriff were invited to grace the occasion, for the congregation felt that the favor of official authority was helpful.

* * *

Thus the first synagogue sprang from the hearts of the pioneers. It was fifteen years later that the wooden structure was abandoned, for the Jewish population had increased, and a brick structure took its place. This one had school rooms, also.

The years passed and the first generation was gathered unto its fathers, rejoicing that it had handed down to the children the inheritance it had brought to the town in its hearts.

The children grew in wealth and today the stranger who visits the city and desires to see its notable buildings is taken to a white structure of Moorish design.

"This is the synagogue," he is told, "it cost a million dollars."

* * *

Such is the story one may read between the imposing figures of the Department of Commerce. The story has been multiplied many times in many towns until the synagogues number thousands and their value millions.

We wish we were certain that the costly synagogues of our time are spiritually as noble as the synagogues the fathers had in their hearts.

A 2,000 Year Old Cemetery

In the city of Cologne, Germany, there is a Jewish cemetery that dates from the days of the Romans and is 2,000 years old. The last of its dead were buried in the year 1695. Recently it was made the sacred charge of the two Jewish congregations of Cologne, to be forever a cherished inheritance of German Jewry.

The bones of other peoples who lived 2,000 years ago are only scattered relics that the spade of the archaeologist occasionally digs up. And there are no descendants to say for them, "These are the remains of our beloved. These are our sacred trust."

But, lo, we who were the weakest of all the peoples still live to cherish as our own the bones of forefathers who lived 2,000 years ago, and still possess a sense of continuity that prompts us to say of ancient bones, "These are our very own. This is the eternal resting place of beloved forefathers."

We write this not in vain-glory but with a solemn wonder and with a feeling of humility becoming to one of a people that has come marching down the ages.

* * *

The Birthday of a Contemporary

SOMEHOW these reflections remind us that the *American Israelite* was seventy-five years old last month. This, too, is a continuity—a continuity of ideals and a continuity of devotion, for the *Israelite* has been in one family these seventy-five years.

Founded by the late Dr. Isaac M. Wise, its editorship passed to his son, Leo Wise, and from him to a younger son, Rabbi Jonah Wise of New York, while still another son, Isidor Wise, is its Managing Editor.

No newspaper in America, secular or religious, offers such a record of unchanging ideals and of continuity of guidance. Its ideals remain the ideals of Isaac M. Wise and its voice is his voice speaking through his sons.

* * *

A Hero of the Poland that Was

MOSES GRUENSEID died last month in Lemberg, Poland, at the age of 90. He was buried with military honors, for he had served in the Polish insurrection of 1863, having been a courier on the staff of the insurrectionary general.

But it was another Poland that Moses Gruenseid, the Jew, served. Poland, the slave of Russia, was a nobler Poland than Poland the free. Poland the slave was majestic with its aspirations for freedom; Poland the free has taken over some of the vices of its former master.

* * *

The Service of the Krassin

FAR more helpful to the future of Soviet Russia than all its ten years of propaganda is the beautiful service of the Russian ice-breaker Krassin. While all the world looked on, this vessel plowed through the Arctic ice and rescued men of other nations who had been given up for lost.

This made no new converts to the Soviet idea, but better still, it gained the goodwill of mankind for Soviet Russia. It set before the eyes of the world an epic demonstration of the essential kinship of the nations.

It is interesting to note that Professor Samoilowitch, leader of the Krassin expedition, is a Jew.

Again We Cite Mr. Rosenwald

IT IS almost our monthly privilege to speak of the benefactions of Mr. Rosenwald. It is difficult to keep up with Mr. Rosenwald who seems to be asking himself every day, "What great good can I do today and for whom shall I do it?"

If one month Mr. Rosenwald is seen giving \$5,000, 000 to Russian colonization the next month he adds millions to his general fund for philanthropy, and last month he gave \$2,500,000 for the construction of model apartments for Negroes in Chicago.

There are few to care about the way Negroes live, so Mr. Rosenwald takes the responsibility to himself. Three hundred families are to be housed in Mr. Rosenwald's model apartments which will be called the Michigan Boulevard Gardens.

In Mr. Rosenwald serving the stranger we see the performance of the highest mission of the Jew. The mission of the Jew is to contribute to mankind of his idealism and to enrich the world with his age-old experience as a civilized human being—to serve at the common altar.

* * *

A Defense of Yiddish

ONE of the interesting incidents of the past month was an able defense of Yiddish as a language by Louis Marshall of New York. Of those who say that Yiddish is a dialect, a jargon that has borrowed from many languages and mostly from the German, Mr. Marshall inquires, what language hasn't borrowed?

Is our English of pure, unmixed origin? he asks. And, indeed, if one examines the first paragraph of this piece he will observe that English has borrowed almost as much from the Latin as Yiddish has from the German.

The fact that Yiddish does borrow wherever it goes proves its living quality; it plants itself in a new soil and lives and grows by absorbing new strength. In Paris we have heard Yiddish upon which French had been engrafted; doubtless, in the new Jewish colony in Mexico, Yiddish already is spoken with a dash of Spanish.

Yiddish, Mr. Marshall says, is destined to survive and deserves to survive by reason of the noble literature it has produced.

"There are few people," Mr. Marshall is reported to have told a representative of the *New York Day* "who realize what a great literature has been written in Yiddish. It is immense. This literature is like none other. It isn't German; it isn't Russian; it isn't French; it isn't American. It is Yiddish . . . When I think of this literature I am convinced that the medium in which it is written cannot disappear . . ."

But will it live in America? Will it be spoken twenty years hence by the American-educated children of those who still speak it here today? Can it survive in America where the flow of new European immigration has been reduced to a trickle? Who will be left in America to speak it as a language for social and business intercourse when the present Yiddish-speaking generation has passed?

And what will be the future of the Yiddish press in America?

Work for all Jews

PALESTINE must cease to be a subject of controversy among Zionists, for the trend of events has made it the cause of all Jewry. The non-partisan Jewish Agency has accepted the rehabilitation of it as a Jewish obligation and offers a program for the development of Palestine as a land in which many Jews may make their home.

As long as rebuilding Palestine was the cause only of a Jewish party, there were those who could stand aloof with good conscience, feeling no sympathy with the principles of the party. For thirty years this party—the Zionists—bore the brunt of the burden and came at length to a victory in the Balfour Declaration by which Palestine was established as a homeland for Jews.

The Jewish Agency found in this homeland not a theory but an established fact. Here was a friendly land to which Jews had come to settle. Here were Jews tilling the soil. Here were Jews building a new Jewish life. Here were Jews who might succeed in their new haven of refuge if the Jews of the world came to their aid.

In the presence of these facts, Palestine ceases to be the concern of only one party but becomes the charge of all Jewry at least as definitely as developing the Russian colonies is the obligation of the Jews of the world. We may not with decency turn away from these Jews in Palestine who are attempting to find for themselves a more hopeful life; under the banners of the Jewish Agency every Jew will be called to enlist.

Nor must the Zionists themselves now stand aloof from co-operation with the Jewish Agency. Some of them may feel resentful at seeing those who were non-Zionists taking leadership in the Palestine enterprise, but we may be sure that, caring for Palestine more than for personal pride, they will accept graciously the assistance of all Jewry.

* * *

Jew Wins a Catholic Prize

SEVERAL months ago we had occasion to report the award of a medal to a Jewish youth who is, by the way, President of the Hillel Foundation at the University of Wisconsin. He was adjudged by the faculty to have been the outstanding example of Christian character at that university during the past year.

Now we read of a Jewish youth, Martin Kochman, winning a gold medal offered by the LaSalle Institute of Cumberland, Md., for an essay on "The Life of Blessed Brother Solomon, Martyr."

Last year his brother, Leon, won a similar prize at the same institution for an essay on "Catholicity in the United States."

A Catholic editor, Father Albert Smith, is heard admonishing Catholics to try to know as much about their religion as these Jewish boys know about it.

Ah, reverend father, we are in the same boat, for knowledge of their religion is lacking also among Jews. Even where there is broad general education among Jews there is often ignorance of the amazing story of their people, as if it were only a shabby side-show in the history of mankind.

The Hillel Foundation is endeavoring to supply this lack in the universities of the United States.

A Congress for the Sabbath

IT IS announced that there is to be held in one of the principal cities of Europe a congress of Jewish Sabbath observers to seek means of reviving the old Sabbath tradition in Jewish life.

And most of us will say: "This is a beautiful endeavor. How lovely were the Sabbaths of old. But what can we do with the Sabbath now? How can we close our stores? How are we to be released from our daily tasks? How are we to meet the exigencies of modern life?"

We believe that in the next twenty-five or fifty years the universal five-day working week will answer these questions, and the yearning Jew will be enabled to make of the Sabbath the day of joy that it was ordained to be instead of the day of hardest work.

In the meantime, we think the Jew from whose home there is absent on Friday night the traditional greeting to the Sabbath is missing something of supernal loveliness.

On that night he may bring into his home a most beautiful Jewish ceremonial, in the carrying out of which the Sabbath is greeted as a queen for whom the table is decorated, and the house is given a festive aspect, and the children are attired as if for a distinguished visitor, and candles are lighted and blessed by the housewife.

There is that tender moment when the husband praises the goodness of his wife by a recitation from "Proverbs": "A woman of valor who can find?—for her price is far above rubies. The heart of her husband doth safely trust in her."

There is the *Kiddush* service, the sanctification, in which the home is the temple, the table the altar and the father the priest who offers up thanks.

There is the drinking by all the family from the cup and the partaking of the bread to symbolize the concept of a united life and the sentiments of love between members of the family.

If economic necessity forces us to open the store on Saturday, what restrains us from adorning our homes with the symbols and ceremonials of Sabbath on Friday night?

* * *

The Funeral of a Rabbi

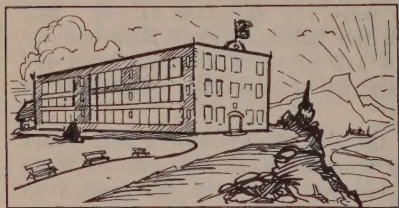
IT WAS last month that Rabbi Solomon Poliatchek, a famous talmudic authority, a teacher at the Isaac Elchanan *Yeshiva*, in New York, died. He was reputed to have studied the Jewish law as few have, giving all his years to it and he was a most pious man. He was a modest man, preferring the seclusion of his study to the applause of the multitude and not often was he seen in public places. To his last days he was the student, loving the *Torah* and finding new refreshment in it constantly.

And when he died New York saw an amazing thing. New York had turned out in vast numbers for the funerals of rich men and the funerals of movie actors and the funerals of other heroes who, in their life-times, had been glorified on the first pages of newspapers.

New York saw 15,000 Jews at the funeral of this humble scholar whose devotion had been the *Law*. And the newspapers of New York did not know which to emphasize more, the life of the distinguished rabbi or the unique character of the 15,000 who honored the simple man who had loved the *Law*.

A Cross-Section of Jewish Life

Social Welfare



FOR thirty years the late Dr. C. D. Spivak, until his death the head of the Jewish Consumptives' Relief Society of Denver, dreamt of and strove for the establishment of a branch sanatorium in the East. By means of this he hoped it would be possible to arrest incipient cases of consumption without taking the affected patients of the vicinity all the way out to Denver. Now his dream is to be realized. Permission has been granted the J. C. R. S. to erect a branch sanatorium in the State of New York; and a site for this purpose has already been secured near Highland Mills in Orange County.

* * *

THE Jews have always been praised and respected for taking care of their own poor and needy. That our people in the city with the largest Jewish population in the world are living up to this reputation is proven by some recently published data. Writing in the *Bulletin of the Welfare Council of New York City*, Robert W. DeForest, President of the Council, says that of the 1,107 private social agencies in New York City, 204 are Jewish, 191 Catholic, 159 Protestant and 553 non-sectarian.

* * *

ARE you sometimes bewildered by the number of organizations who send their representatives to you asking for money? If you are it will be good news to you that a movement is under way to standardize the collection of funds for Jewish purposes. The National Appeals Information Service has sent out a series of recommendations on this subject to forty Jewish federations of social service. These recommendations constitute a plan for bringing order into the work of raising funds for Jewish needs in the United States, in Europe and in Palestine. The acceptance of these suggestions, it is said, would pave the way for a national budgeting system.

DR. CYRUS ADLER, Chairman of the Jewish Committee on Scouting, announced recently the appointment of Philip W. Russ of New York as the Executive Secretary of the Committee. Mr. Russ assumed his duties on July 2nd, and is now at work on plans for launching the activities of the Committee at full speed in the fall. Last spring Mr. Russ took an active part in the B'nai B'rith Wider Scope Campaign in the metropolis.

* * *

A NEW era has come for Jewish social service in the United States, and workers are being scientifically trained to meet the needs of this new era. Twenty-two American colleges and universities are represented in the class which entered the Training School for Jewish Social Work on July 9th. The thirteen men and twelve women, of which this class consists, hail from twelve states. Four of the new students hold fellowships of \$1,500 each, awarded through the School by national organizations and Jewish welfare federations.

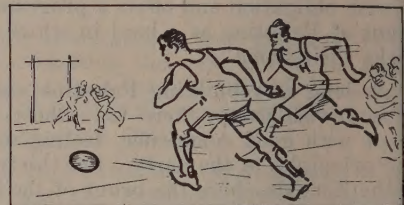
* * *

MAX RHOADE of Washington, D. C., was unanimously re-elected national President of Avukah, the American Student Zionist Federation, at its third annual convention held recently in Pittsburgh. Samuel Blumenfeld and Rabbi Mitchell S. Fisher of New York, Joseph Shubow of Boston, Hyman Smoller of Chicago, and William B. Rudenko of Philadelphia were chosen Vice Presidents. Alex Whyman of New York was selected Treasurer and Emanuel Aaronson of Washington, D. C., Assistant Treasurer. Phineas Smoller of the Hebrew Union College served as Convention Secretary.

* * *

FROM August 1st to 14th there is being held at Racine, Wisconsin, a Summer Fellowship Conference. This gathering, sponsored by the Fellowship of Reconciliation, brings together leaders from various groups and denominations for the discussion of social and cultural problems. Among the speakers are Dr. Boris D. Bogen, Rabbi Abraham Cronbach, Rabbi George G. Fox, Samuel Levin and Prof. Jacob Viner.

Foreign



HAPOEL, a soccer team representing the Jewish workmen of Tel Aviv, recently won the soccer football championship of Palestine by defeating Hashmenoi, a Jewish team of Jerusalem. The score was 2 to 0. The English teams which held the championships in previous years were eliminated in the preliminary games.

* * *

BY foot, on donkeys and in automobiles the eager Jewish pioneers of Palestine traveled many miles to witness the performances of Habima, the famous troupe of Hebrew actors, in the colonies of Judea.

* * *

AMERICAN Jews are helping stamp out anti-Semitism in Russia. They are doing this by supporting Russian Jewry's colonization movement. Such is the opinion expressed by Peter Smidovitch, Vice President of the Soviet Union, in an interview with Betty Ross, an American-Jewish correspondent who is at present in Russia.

* * *

THE Jewish Agency Commission's report on conditions in Palestine was recently published in London in the form of a 182 page booklet. This booklet also contains an historical account of the Zionist movement.

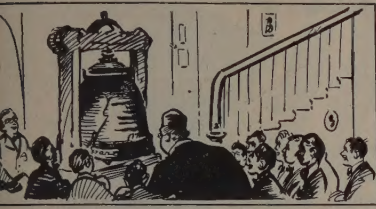
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WITH the return of Venizelos to power, the Government of Greece has abolished the special regulations imposed upon the Jewish voters of that country. This affected especially the Jews of Salonica.

* * *

DR. SIGMUND FREUD, the father of psycho-analysis, is to be honored by the City of Vienna. A municipal clinic, being established by that city, will bear his name. Miss Anna Freud, daughter of Dr. Freud, will have charge of two departments of the clinic.

Religion—Education



It was a stirring scene—one to quicken the pulse. Hundreds of Jewish boys and girls on a "Liberty Bell pilgrimage" to Independence Square, Philadelphia, to become imbued with the spirit of the heroes who made possible the founding of this country. This pilgrimage took place last month under the joint auspices of the Jewish Education Association of New York and the Associated *Talmud Torahs* of Philadelphia. A feature of the ceremony was the presentation of a Hebrew translation of the Declaration of Independence, inscribed on parchment scrolls, to the mayor of New York and the mayor of Philadelphia.

* * *

DR. JULIAN MORGENSTERN sailed for Europe several weeks ago. He will attend the convention of the World Union for Progressive Judaism in Berlin, from August 18th to August 21st. Then he will go to Bonn to participate in a gathering of German Orientalists and Bible scholars. And from Bonn he will proceed to Oxford, England, to take part in the 7th International Congress of Orientalists.

* * *

HERE is an answer to people who are worried about the dearth of leadership for the coming generation of Orthodox Jews in America. Sixty-four boys were graduated a few weeks ago from the Talmudical Academy High School Department of the *Yeshiva* Rabbi Isaac Elchanan Theological Seminary and *Yeshiva* College). About half the members of this graduating class will be among the first students at the *Yeshiva* College which was recently chartered by the State University of New York. Dr. B. Revel, president of the *Yeshiva* and *Yeshiva* College, in his address at the graduation exercises, stated that the aim of the new college is to bring about a harmonious union of culture and spirituality.

THE proceedings of the convention of the Central Conference of American Rabbis which took place in Chicago last month demonstrated that Reform Judaism in this country is imbued with the spirit of the prophets. Isaiah, Amos, Joel and Habakkuk would have rejoiced to hear our spiritual leaders of today resolving to lighten the burdens of the working people and widen the horizons of their lives. And the prophets of old would have applauded the determination of our modern rabbis to work for world peace.

A unique feature of this convention was the report by Professor Jacob Z. Lauterbach of the Hebrew Union College to the effect that nowhere in Rabbinic Law is it decreed that Jews must worship with covered heads.

Dr. Hyman C. Enelow of New York was re-elected President of the Conference. Rabbi David Lefkowitz of Dallas, Texas, was chosen Vice President; Rabbi Isaac E. Marcuson of Macon, Ga., Recording Secretary; Rabbi Joseph L. Fink of Buffalo, N. Y., Corresponding Secretary; and Rabbi Morris Newfield of Birmingham, Ala., Treasurer.

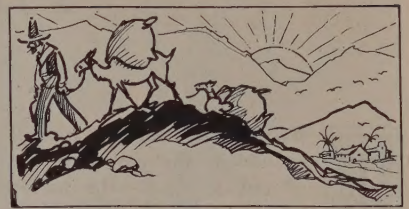
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THE problems of the young Orthodox rabbi were discussed at a conference held several weeks ago at the Hebrew Theological College of Chicago. Rabbis from Colorado, Indiana, North Dakota, Oklahoma, Wisconsin, Utah and Illinois—all of them graduates of the Chicago college—participated. Rabbi Simon G. Kramer of Gary, Indiana, was elected President of the Hebrew Theological College Alumni Association; Rabbi Harry Miller of Terre Haute, Indiana, Vice President; Rabbi Israel Gerstein of Denver, Colorado, Secretary; and Rabbi Irving Meisel of Green Bay, Wisconsin, Treasurer.

* * *

A *KOSHER* law for Tennessee. A movement to bring about the enactment of such a law has been started by Rabbi Elijah D. Stamper of Memphis. The proposed law provides that the State should designate an official to inspect all *kosher* food so as to ascertain whether it has been prepared in strict conformity with the Jewish dietary regulations. New York, California and other States have similar laws.

Miscellaneous



WHAT form would Jewish colonization on a large scale take in South America? We may get a chance to see soon. There are at present a considerable number of Jews in Latin-American countries. But that is as nothing to what there will be if our people in Eastern Europe act in accordance with the findings of a delegation made up of representatives of the Hias, the Jewish Colonization Association and the Emigdirect. Mr. Aaron Benjamin, Honorary Secretary of the Hias, who was a member of the delegation, issued a statement declaring that twenty thousand Jews could be absorbed annually in Argentine and Brazil. They must, however, be skilled mechanics or ready to take up farming.

* * *

THROUGH its summer camps in various parts of the United States and Canada the National Council of Jewish Women is making it possible for thousands of mothers and children to enjoy a much needed vacation. Special stress is laid on building up undernourished youngsters.

* * *

SIR JOHN ROBERT CHANCELLOR is to succeed Lord Herbert C. Plumer as High Commissioner of Palestine. Lord Plumer is at present taking a three months' leave of absence and he will retire at the end of his vacation. During Lord Plumer's absence, H. C. Luke, the new Civil Secretary of Palestine, is acting as High Commissioner.

* * *

LAST month death took from our midst a modest and beloved leader in American Israel, in the person of Solomon Kraus, Grand Master of the Independent Order B'rith Sholom. He was a highly successful business man who gave freely of his time and energy for the advancement of various Jewish causes. He was Vice-President of the American Jewish Congress.

Thinking Aloud

By Urva Porah



HAVE just read that it shall be one of the new purposes of the A. Z. A.—the junior B'nai B'rith—to encourage its members and Jews in general to visit synagogues and temples other than their own; Orthodox Jews are to visit Reform temples and Reform Jews are to visit Orthodox synagogues. Thus they are to enlarge their Judaism and their appreciation of each other.

Now I have given license to my imagination and offer here the dialogue between two Jews meeting each other on such a visit.

* * *

First Jew: Welcome to our temple.

Second: Well, here we are sitting together in one pew—Reform and Orthodox.

First Jew: We sit here—Jews!

Second Jew: What differences are there between us as Jews?

First Jew: Well, perhaps my parents came here several decades earlier than yours.

Second Jew: Between you and me, I guess our differences are more social than religious.

First Jew: But both our fathers were peddlers to start with.

Second Jew: Only my father came thirty years later to peddle on the same roads yours did.

First Jew: My father peddled dry goods.

Second Jew: My father peddled tinware.

* * *

The Reader: Hear, O Israel, the Lord our God, the Lord is One.

* * *

First Jew: My father had a dollar when he came over.

Second Jew: My father had only fifty cents.

First Jew: The social difference in the beginnings of our families seems to be 50 cents.

Second Jew: Then there is the difference between tinware and dry-goods.

First Jew: And, moreover, don't forget this: My family came on an earlier ship than yours.

Second Jew: For that reason I can't get into your country club.

First Jew: Our country club is very particular. It insists upon knowing who a man's father was. It seems that my father, the dry goods peddler, is preferred to yours, the tin peddler.

Second Jew: So they black-balled me.

First Jew: When we are barred from certain hotels we say, "Why do they keep us out? We are decent people." Then we go home from our Adirondack vacations and bar from our country clubs Jews who are as decent as we because we don't approve of their ancestry.

* * *

The Reader: We bow our heads and bend our knees. . . .

* * *

Second Jew: We are always applauding unity among other people and we are happy when other people tell us they want to be united in friendship with us.

First Jew: But we scorn unity with each other.

Second Jew: We demand tolerance from other peoples.

First Jew: But how tolerant are we among ourselves?

Second Jew: The Orthodox Jew is often seen casting the Reform Jew into outer darkness among the unbelievers.

First Jew: And the Reform Jew often looks with disdain upon the old-world ways of the Orthodox.

Second Jew: When we don't know what tolerance is may we demand it from others?

First Jew: To our Catholic and Protestant friends we like to say, "You people walk on different roads but in the same direction. Why, then, should there be any differences between you?"

Second Jew: But we walk on the same road like strangers.

* * *

The Reader: Thou favorest man

with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from Thee.

* * *

First Jew: We esteem it as a token of goodwill when a Christian minister comes to a Jewish pulpit or when a rabbi is invited to speak in a Christian church.

Second Jew: But we seldom hear of a Reform rabbi in an Orthodox pulpit or an English-speaking Orthodox rabbi addressing a Reform congregation.

First Jew: It seems we have goodwill only for the Gentile.

Second Jew: We are more generous with the stranger than with our own.

First Jew: We seek the good opinion of non-Jews. . . .

Second Jew: But are little concerned with the good opinion of each other.

First Jew: We want the *goy* to think well of us.

Second Jew: But make little effort to earn the good opinion of each other.

First Jew: We are full of paradoxes.

Second Jew: Holding up the banner of goodwill, but stingy with goodwill toward each other.

First Jew: Demanding tolerance in the world, but intolerant within the House of Israel.

Second Jew: Practicing among ourselves the bias we despise in others.

First Jew: All in all, it seems we are like all other people.

Second Jew: We have quite missed the service, talking.

* * *

The Reader: Help us, O our God to banish from our hearts all pride and vain-glory, all confidence in worldly possession, all self-sufficiency leaning upon our own reason. Fill us with the spirit of meekness and the grace of modesty.

Flight From Egypt

By Don Gordon

Illustrated by
Harry Rude

PAPA STEIN was restless. Hollywood was to him the land of the Philistines. Often he longed for Rivington Street. He wished to be safe in the crowds, among familiar sounds and old world faces. These hills frightened him, with their silence. The great house overshadowed him. This idleness was like a living thing in his wrinkled hands. He did not know what to do with it.

It was all the fault of Marcus. A good boy. A kind son. A little too preoccupied to understand his father. Marcus had adopted the picture industry when it was a puny bundle wailing at the stage door. He had nursed it, cradled over it, fondled it and finally rejoiced it into a lusty, triumphant youth. The foundling had brought him the gift of Midas. He found himself helplessly, bewilderingly wealthy.

Not knowing how to use his wealth, Marcus simply imitated his neighbors. He bought a perfect Hollywood establishment. It was, of course, in the Spanish style—red tiles, cactus garden and all. The servants were Japanese. And the oblivious Semite moved into his Latin dwelling with his Oriental routine and was happy in the consciousness of an appropriate setting for his success.

Marcus wanted his family about him. Father, his florid wife, Minnie and son, his ultra-modern children; these

were not enough. He sent for Papa Stein. Papa was happy with his books, his bearded friends, the affairs of the synagogue. New York's East Side completely satisfied him. But Marcus pleaded so urgently that at last he came. It pleased Marcus so much that Papa Stein could not bring himself to reveal his uneasiness in this new world of glittering things.

"Everything de luxe," Marcus happily phrased it.

For weeks and months Papa Stein tried to adjust himself. In vain. He was a gnarled tree that could not take root. It was not his nature to bear transplanting.

He walked through the great gardens where even the flowers were strange. He tried to talk to the Japanese gardeners only to be met with polite bows and timid monosyllables. He drove in the shining town car, lost in the vast leather seat, a lonely figure whirling through lonely miles behind an impassive chauffeur whose liveried back seemed to embody all that Marcus offered and the soul of Papa Stein rejected. Everything was too new. The trees, the towns, the houses, the cars, the very smiles of the people. It appalled Papa Stein, whose thoughts were old thoughts, whose eyes seemed to remember a land of worn stones.

Papa Stein brooded. This abundance was oppressive. He was cramped, uncomfortable, thwarted. Kindness was

stifling him. He seemed to be sinking into a sea of silk and perfume, a dead sea into whose easy depths attentive hands were forcing him.

Gradually it became to him a replica of the bondage of Moses in the palace of Pharaoh. Bondage for one whose soul cried out for his people. The hidden bonds of luxury without desire. In his troubled mind, Marcus became the lord of this narrow Egypt, taskmaster whose insistent paternalism was more deadly than the wrath of Jehovah. It stole one's energy, it turned a man's blood to water. Better to make bricks without straw even under the raised lash.

Then Hollywood discovered the Bible. It had been paying high prices for badly written scenarios. It suddenly found that what it had to buy from contemporaries it could borrow without charge from God. Biblical pictures followed one another.

Papa Stein caught glimpses of vivid biblical figures on the streets. A faint excitement touched his secluded life.

The Stein Studios were always alert. The Book of Exodus was to be produced on a colossal scale. One night at dinner Marcus mentioned the new production.

"You might be interested, Papa," he said carelessly. "We're going to make 'The Flight from Egypt' a marvelous picture. Some day you must come to the studio to watch."

Papa Stein sat very straight. His eyes were eager.

"Maybe, Marcus," he ventured hesitantly, "maybe you could find a place for me, eh? No, no, not acting. Maybe I could give some advice. About old customs, perhaps?"

Marcus frowned. He was obviously displeased. He tried to dismiss the matter lightly.

"No, Papa, that is no place for you. We have plenty of technical men." He laughed.

"I have studied many years," pleaded the old scholar. "I should know something about this flight from Egypt. I could be of some use. There are not so many students in the world."

His son looked at him, a little surprised at his vehemence. It was so seldom that he asked for anything. He seemed to have no desires. But on this point Marcus was obdurate.

"Why should you work? There is plenty of money, plenty of everything. Enjoy yourself. It is enough that I can't keep the rest of the family out of pictures. Mama must play a society queen in Wilton Productions. Minnie goes to the Sennett lot as a bathing beauty. And now Sam is a Spanish sheik with slick hair. Enough is enough." As he recalled his grievances, tears almost came to his shrewd eyes.

Papa Stein turned away disappointed. He couldn't insist. He hated quarrels. He could see Marcus' viewpoint clearly enough. Marcus was proud of his own success. It pleased him to lavish gifts upon his family. He wanted them all to live without effort, to turn to him with their wishes that he might give himself the pleasure of fulfilling them. Then, too, he heard nothing but pictures all day. He came home at night only to be met with the same thing. It outraged his sense of appropriate family life. Business is business. A home is a home. Marcus could do nothing with the others. At least his father should remain in idleness and lend some touch of dignity to the Stein mansion.

"Running around like a bunch of extras," Marcus muttered.

Papa Stein sighed.

The God of Israel is a just God. Papa Stein's life-long conviction was confirmed when, a few days later,

Marcus was called to a conference in the East. He was to be gone for an indefinite number of weeks.

Early the next morning, dressed in the shabbiest clothes he could find, Papa Stein drove towards the Stein Studios. He dismissed the chauffeur a block from the gigantic plant and went the rest of the way on foot. He had at least left the palace—he felt exhilarated.

His plans were vague. He only knew that he wanted to do something, to be somebody. He was drawn irresistibly to the studio. The gateman asked no questions. He seemed to know what Papa Stein had come for. He was directed to the casting office.



Even the flowers were strange.

Formidable term.

In a moment he found himself in the midst of a throng that made him rub his eyes. His nostrils quivered with excitement. It was like Rivington Street again. He was surrounded by his own people.

The call had gone out that the Stein Studios were selecting extras for their new production. Temple Street, Boyle Heights, Central Avenue had poured out their hundreds. Bearded old men with skull caps, pregnant women, lush young girls, squads of children—three generations were there, wide-eyed and voluble. And Papa Stein in it, not quite sure what it meant, but filled with pleasure at the mere contact with familiar things.

Bronson, the director, a surprisingly young man with a wise face, was standing besides the casting director, helping him to select from the candidates. Bronson was careful. Details counted. He wanted even his models to be authentic.

"That one and that one and that woman with the baby," he said, pointing out the fortunate ones who gave their names to the casting director.

"There's a good type, that man with the beard," said Bronson quickly. "We can use you," he pointed a finger at the dignified figure, the figure of a patriarch, bearded, straight, with deep eyes, profound eyes laden with wisdom.

Papa Stein looked up. The hand of the director became visible at that moment the visible symbol of beckoning destiny.

Dreamily he stepped up and he had seen the others do.

"Can you go on location for three or four weeks?" asked the casting director, pencil poised.

It was too late to turn back. He didn't want to turn back. How he was to arrange it, he didn't know. But before the dazzled eyes of the escaping bondsman, a personal Red Sea seemed to open and he plunged blindly, gladly, between the miraculous walls.

"Yes, I shall be glad to go," he replied quietly, repressing his agitation.

"Your name?"

He reflected. He couldn't use his name, the name of the head of the studio. It might give him away.

"Jacob Metzler," he responded hastily and prayed that the little sin might be forgiven him.

"Report tomorrow morning, eight thirty, ready to leave," the casting director added.

Papa Stein found his way home.

* * *

White tents glared in the white sun. Crimson robes and blue fluttered in the hot wind. Ox-carts rumbled on slow, sinking wheels. Burdened camels plodded across the dunes. Gilded chariots threw clouds of shining sand.

(To be continued)

Colonizing the Jews of Russia

By Boris Brutskus

In the First Half of the Nineteenth Century



OR the second time in the history of Russian Jewry a Russian Government sees in agricultural colonization a radical means of reforming the social and economic life of the Jewish population.

Colonization of the Jews was first resorted to in the reign of the Russian emperors, Alexander the First and Nicholas the First. At that time the Russian Government looked upon the economic activities of the Jewish population as unproductive, even harmful; the Jews were then acting as middlemen between the landed nobility and the peasant serfs. They leased from the nobles all kinds of profitable enterprises, especially the concessions to sell liquor, a privilege then belonging to the landed proprietors. Swayed by the nobility, the Government was prone to lay on the Jews the blame for the plight of the White-Russian peasants whenever the latter were hit by famines. The towns and villages of the so-called Jewish settlements were overcrowded with idle Jews, or so-called *Luftmenschen*.

Steppes of Southern Russia Remained Unsettled

At the same time the huge steppes of Southern Russia that had been conquered at the end of the 18th century remained practically unsettled. Therefore, as early as the reign of Alexander the First, the idea was conceived of settling the Jews in those parts and thereby making productive workers out of them.

The removal of the Jews was enforced by coercive measures. The Government in 1807 forced the Jews out of the country districts in White Russia. As a result, many of the exiles decided to emigrate to the steppes rather than to the overcrowded towns. As early as 1807, therefore, the cornerstone of the world's largest centre of Jewish agriculture was laid in the former Government District of Kherson.

Jewish colonization could not become a decisive factor in the reformation of the economic activity of the Jews. To transform into farmers a people who have for generations and generations been strangers to agriculture is too difficult and complicated



Russian-Jewish Farmers at Work

a task, and immediate success could not be expected in this new field of endeavor. The results achieved along this line were for the time being of small importance but might have become significant for the future of the Jews. It was the Russian Government that succeeded, for the first time in the Diaspora, in transforming into full-fledged farmers a certain number of Jews.

However, the amelioration of the economic condition of the Jews and the thorough reorganization of their economic activity called for methods which the reactionary Government of Nicholas the First did not wish to consider. These methods the liberal Government of Alexander the Second used with results gratifying both to the country as a whole and to the severely-tried Jewish population.

Assassination of Alexander II. Interrupted Development

The assassination of Alexander the Second in 1881 interrupted this salutary development. After considerable modification of anti-Semitic legislation, new restrictions were enacted under Alexander the Third. This affected the economic condition of the Jews for the worse. The energy and culture of the Jews enabled them to organize Jewish emigration on a large scale. Some of the emigrants endeavored to devote themselves to agriculture. Jewish agricultural colonies were established in the Argentine, in North America and in Palestine.

The Origin of the New Colonization Movement

Now, about one hundred years later, we note the second attempt of a Russian Government to alter the social and economic life of the Jews by means of agricultural colonies. This time, however, the Government is making use of a certain tendency which has developed spontaneously among the Jewish population.

The present status of the Jewish population is exceedingly unfortunate. Under present conditions the Jews can make but little use of the equality for which they struggled and waited so long.

Break Up of Industry Began with World War

The break-up of business and industry in Russia began with the World War. Then followed the civil war. In Ukraine and in Polesje the war was accompanied by terrible pogroms, on the part of counter-revolutionists, which completely eclipsed the horrors of the Czarist pogroms. The fact that such cruelties could occur was a symptom of the social ruin of Russia. The aim of the Communist Government was the complete overthrow of the existing political and economic order. The thorough despoiling of the numerous Jewish bourgeoisie, which the pogrom-bands of the counter-revolution set in motion unsystematically and with bloody excesses, was now completed quite systematically, in a quasi-legal manner, and without anti-

Semitic slogans. This period of pure communism lasted only a short time in Western Russia. Then came the announcement of the new economic policy.

The new economic policy implied the concordance of communism with the provisionally independent existence of the peasant class. Private business and private industry are permitted under the new economic plan. But the Government wishes to substitute for private enterprise public trade organizations or unions, which in Russia are also under State control. Private industry and the trades were looked upon as dangerous rivals of the large State enterprises. The war against private enterprise was carried on with especial severity during the so-called communistic reaction of 1923 to 1924.

This policy was carried out with the greatest severity against the Jews by the Jewish section of the Communist Party, the *Evsekziya*, for the latter saw its sole reason for existence a war on the Jewish middle class. By means of taxation they confiscated the Jewish workman's machinery and his raw materials, and the Jewish street-merchant's ware-box.

Jews Had But Little Choice

Under such conditions what could the Jews do? The Jews have equal rights and are accepted as officials and workers in State enterprises. Jewish officials are numerous. Many of these officials belong to the well-to-do and educated class of citizens. Their property was confiscated and they were forced to enter the service of the Communist State. Thanks to their outstanding abilities many Jews have achieved very high positions. Thus many superficial observers get the impression that the communistic Government is a Government of Jews. Even abroad the prevalent opinion holds that the Jews were the gainers from the Revolution.

This supposed gain has nothing at all to do with the Jewish masses. The Jews in the over-populated towns and villages of the former colonized region suffered cruelly from the World War and the civil war, and they lost all their economic foundations as a consequence of the Revolution. An ordinary Jew is not prepared to become an official. Among the workers in the large factories, who now find themselves in an advantageous position, only a few Jews were included before the war. The Jews work almost exclusively in medium-sized and small

enterprises, all of which were destroyed by the process of nationalization. There is also no prospect that Jews in any important numbers will find openings in large industries, because unemployment is very general, and the over-crowded Russian villages send large numbers of their surplus laborers to the industrial centres. The Jews, as it happened, belonged to the middle class; they were engaged in commerce, in small manufacturing enterprises and in the various trades. The middle class communism seeks to do away with. The artisans have extraordinary difficulty in keeping their apprentices and assistants, and as a result Jewish youths do not know what they are to do. The young men go about *'pust un pass*, without any regular employment.

Jews Have Become Luftmenschen

Most of the Jews are staggering around the market places; they have again become *Luftmenschen*, a horde of speculators.

The Jews have been forced into this; they do not desire it. The most energetic among them sought escape from this condition. At the very beginning of the Revolution certain groups of Jews tried to find in agricultural work an escape from their unfortunate circumstance.

From 1917 to 1921 millions of city dwellers fled into the country and made use of the agrarian revolution by providing themselves with parcels of land. The Jews did not participate in this great hegira from the towns because they had no contacts with the farming population, and at the time felt least safe in the country. They wanted to obtain land from which to gain a livelihood, but, if possible, in their former place of residence. In the general distribution of land portions fell also to the Jews. A certain number of Jews living in small towns later succeeded in obtaining from the land divisions modest pieces of ground out of the residuary estates. In White Russia, where no pogroms took place, the Jews often settled on the plundered farms. About eight and one-half thousand families thus succeeded in obtaining 50,000 *dessjatin* of land not far from their former places of residence.

But since there is a dearth of land in White Russia and in Ukraina, where the Jewish population is especially numerous, a spontaneous migratory movement soon developed. The Revolution created certain conditions necessary for this.

A pronounced backward movement in agriculture was one of the results of the Revolution on the steppes. There, before the War, the estates of the wealthy land owners played the decisive role. Their fields were tilled by laborers who came every spring a hundred thousand strong out of the adjoining northern districts. The Revolution was directed not only against the large estates but also against the large farms; both were destroyed. The productivity of all strata of the farming population was curtailed by the civil war, the confiscation of all surplus supplies, and especially by the terrible crop failures of 1922. So millions of *dessjatin* of land lay uncultivated on the steppes. The fact was not kept secret from the Jewish population.

Every Citizen Entitled to Land

According to the agrarian legislation of the Revolution every citizen in whose section of the country there is vacant land is entitled to have a portion of land assigned him for cultivation. In 1922, after the communistic Government had gotten rid of the robber bands, there began a migration of hundreds of Jewish families to the steppes to receive sections of land and to establish new households. The settlers, who at the beginning received little and purely casual aid from outside, displayed from the outset an extraordinary perseverance and energy. The rumor spread far and wide that free land was to be had on the steppes. In many cities and towns emigrant bands were formed, so that the communistic authorities were brought face to face with the problem of making farmers out of them.

The leaders of the *Evsekziya* desired to give positive aid to the suffering Jewish masses and began to consider systematically developing the colonization movement that had arisen so spontaneously. This project was approved by the Government. A State committee (*Komzet*), for settling laboring Jews on farms, was created, and it was assisted by a society having the same purpose (*Ozet*). Like all so-called social organizations of Communist Russia, *Ozet* is under the guidance of communists. Agitation was started in Russia and in foreign lands to show that colonization was a means of thoroughly improving the social and economic condition of the Jews. *Komzet* directed its efforts to colonizing one hundred thousand Jewish families.

But the Government did not have at its disposal the funds necessary for

Jewish colonization on a large scale. Nor can funds be obtained from the impoverished Jewish population of Russia. So there was no way out but to seek the aid of Jews in other countries. A most important Jewish relief and reconstruction organization, the Joint Distribution Committee, which in 1922 energetically combatted starvation in Russia, has expressed itself in favor of Jewish colonization in that country, and through its own bureau, the Agro-Joint, has undertaken the supervision of the work. During the first two years of systematic efforts at colonizing, in 1925 and 1926, a very significant beginning was made. Ten thousand, five hundred families were established on the land. Jewish colonization was never before carried through on such a large scale.

Prospects of the New Colonization Movement

The chances for success of every colonizing movement depend chiefly on the human material, its peculiarities and disposition. In this respect one may say that the colonization enterprise in Russia has at its disposal the best human material which the Jewish people is able to furnish for this purpose. The Russian Jews underwent the severest hardships during the War and Revolution. And they are glad to have the opportunity of establishing for themselves an independent and peaceful economic existence. Only the most energetic decide to settle as farmers, for, in spite of the aid given them, they must establish their farms from the ground up with the utmost expenditure of strength. They must build their own dwelling houses and must live for a long time in barracks, earthen huts, or tents. The conditions in the colonies are well known to every one, since the settlers remain in close contact with the Jewish masses. There is no chance for sentimentalizing. All who have had the opportunity to become acquainted with the new settlements speak with admiration of the perseverance and the energy of the Jewish pioneers.

Of importance, moreover, is the fact that under the peculiar conditions of the Communist State the transition to the peasant class means for the settlers a social advance. In a communistic state the extent of a citizen's rights depends on what class he belongs to. The great mass of Jews who are not members of the unions constitute a part of the disfranchised citizenry. These Jews possess no vote;

they must pay dearly for all communal services, such as: housing, water, etc. They are not received into the public hospitals, and even their personal liberty is not always maintained by the class courts. What troubles the Jews the most is the fact that their children are not admitted into the schools. The condition of the peasant is legally much more favorable. By being entered into the peasant class, the Jews acquire certain civic and political rights. Many tradespeople who have some little capital at their disposal which they wish to save from the authorities change their place of residence and invest in a farm. The leading Communists set a high value on the services of such well-to-do settlers; some even are of the opinion that requests for settlements from the disfranchised elements should receive preference.

Method of Colonization Promises Good Results

The method of colonization also promises the best of results. It is under the direction of an American organization, which sees to it, at the beginning, that no backward or half-primitive, but only progressive colonies are founded. Many phases of American technique are in this way handed on to the settlers.

Russian agriculture has always been backward compared with the standards of Western Europe and America. So the new technical methods and the machinery being introduced by the Jewish farmers are enthusiastically welcomed by all enlightened Russians.

The present Jewish colonization in Russia is without doubt the cheapest that can be imagined. The land, the purchase of which is usually the most burdensome item in such an enterprise, is given free to most of the settlers. Fifteen *dessjatin* of land on the steppes of the Ukraine, or twenty-five *dessjatin* in the steppe region of the Crimea had a value of three or four thousand *roubles* before the war. The Jewish emigrants also share in other advantages which are provided for all settlers. Traveling is reduced in cost. They receive building wood at a reduced price; they receive seed from the unions and buy on credit agricultural implements from the State syndicate. They are exempt from agricultural taxes for three years.

In the South of Russia the places of settlement are assigned with the intention of creating, if possible, contiguous areas of Jewish colonies. The

new settlements in Ukraina adjoin the old and make a consolidated Jewish territory. In this manner five more or less compact centres of Jewish agriculture have been formed in the southern part of Russia. A Jewish administrative circle of these centers in the District of Kherson, where the Jews constitute 85 per cent of the total population, has been successfully organized. This comparative concentration of Jewish settlements lightens the work of colonization and increases its value to the Jewish people as a whole.

In conclusion it may be said that the gradual development of a farming class in a people which for centuries has been a stranger to husbandry and to out-of-door work may prove of great significance in the molding of its future. It cannot, however, be depended on to meet entirely the immediate social and economic needs of the Jews of Russia. The colonization enterprise among our people in Russia deserves systematic and generous support. But at the same time Jewish relief and reconstruction agencies should not neglect to support other means of improving the condition of Russian Jewry.



**ADD YOURS TO IT—
BY REDEEMING YOUR PLEDGE**
**The UNITED JEWISH CAMPAIGN
FOR FOREIGN RELIEF**

Nat. Holman—Athlete and Intellectual

By Irving Wiener



It was "news" to the public when Gene Tunney, heavyweight champion prize-fighter of the world, lectured on Shakespeare to a Yale drama class the other day; but it is not "news" to the many who know Nat Holman that he, the scintillating star of the Celtics and noted coach of the basketball team of C. C. N. Y., makes a hobby of attending the theatre and studying Ibsen and Moliere.

He is that very remarkable type of athlete who does not give his thoughts exclusively to the operation of his muscles. A glance at his face brings to one's notice two sharply piercing, intelligent eyes. Possessed of a quick, lithe body and of a mind that is quick and alert also, Nat Holman may be compared with the ancient Greek athletes who commanded a harmony of mind and body, quickness in thought and physical movement.

He has made a phenomenal success in basketball, for it is a game which calls for speed, agility and dexterity in passing the ball safely, eluding one's opponent and co-ordinating with one's teammates. And very few there have been who have risen to dispute Holman's mastery of these phases of the sport, which have taken on for him scientific precision. In fact, he knows them so well he has written a book called, "Scientific Basketball."

Holman has been coach of the basketball squad of the College of the City of New York for ten years, and in this period of time his teams have gained national recognition. The fact that they have won four championships and have always been well up among the leaders in collegiate basketball bears testimony to his ability as a coach. Only recently, the alumni association of the school gave a dinner to him in honor of his achievements during the decade of his coaching. Last season marked the amazing victories of his team over Fordham, Manhattan and N. Y. U., the leading metropolitan seats of learning.

It is on the East Side, where he was born, that Holman finds his most fervent and loyal supporters. Among the school-boys down-town, he is a greater idol than any other athlete. Down-town basketball is the foremost sport among the boys, since its ex-

igencies are well met by the Jewish lads whose quick and alert minds prove sufficient to triumph over muscle and brawn. Holman was born on the East Side, the 19th of October, 1896, and then like most street urchins underwent a rough and tumble development of mind and body. He graduated from



Nat Holman

Public School 62, where he first showed his ability as an athlete, playing on the various teams and leaving a permanent reputation in its traditions. Let his name be mentioned in the auditorium of the school, and the boys will raise the roof with their shouts and cheers. In Commerce High School, which he next attended, his fame as an athlete was further enhanced through his winning of twelve letters

in four sports. He was elected President of the student organization of the school.

There are many school boys who flash across the horizon as potential great athletes, but soon their talents are dissipated away and their names are no longer heard of. But Holman's abilities did not dwindle; rather they developed with further success at Savage Institute, which he next attended. Also he attended N. Y. U. from which he received a degree along with the one from Savage. In 1918 he made his debut in professional basketball, with the Knickerbockers, a local professional team. A year later he joined the Germantown team in the Scranton League. Then followed a connection with a team in Connecticut. In 1920 he accepted an offer from the Whirlwinds, a noted local team.

In 1921, Holman joined the Celtics. Immediately thereafter this team began to demonstrate phenomenal playing. The Celtics became unbeatable and they have been so since then. They have lost games, of course, but their defeats have been due only to the limit of human endurance.

* * *

Playing with the Celtics, whose symbol is Irish green, might seem an awkward position for a Jew. But Holman has found "that regardless of religion, creed or color, the public will respect you. . . . It respects good, clean playing."

Holman does not restrict his activities to the basketball floor. He is keenly interested in intellectual things, especially is he concerned with the theatre, where he may be often found during leisure hours. As he says, "I detest athletes who think athletics all day long." He seeks mental diversion in reading, particularly biographies, and in stimulating conversation. In fact someone commenting on his intellectual and athletic proclivities alluded to Nat as the "Socrates of the basketball court."

The keynote of his personality is revealed in the following brief statement: "My greatest pleasure," he says, "one which exceeds all other interests of mine, is to associate with young men. I love their company, I love to teach them, and they give me my greatest joy."

In the Public Eye

Congressman Sol Bloom

CONGRESSMAN BLOOM returned recently from Europe. He went there to represent the United States Government at the International Copyright Conference which was held in Rome.

While abroad the Congressman also visited the International Press Exhibition at Cologne. Which is as it should be, for Mr. Bloom began

his most romantic and picturesque career as a newspaperman. In 1891 he came to Chicago to superintend the construction of the Midway Plaisance at the World's Columbian Exposition. Following this, after engaging for a while in the music publishing business, he came to New York and became a realtor. Here, too, he entered politics and today represents the 19th New York district in the United States House of Representatives.



*Congressman
Sol Bloom*

Major Julius I. Peyser

TO BE one of the most popular figures in a city like Washington, D. C., where men and women of prominence are to be met with at every turn is a distinction indeed. That distinction belongs to Major Julius I. Peyser, who is well known also among public-spirited Jews throughout the entire country for his indefatigable devotion to Jewish causes.

A few weeks ago Major Peyser was honored by the members of the administrative and executive committees of the American Jewish Congress. They gave a luncheon to him on the occasion of his assumption of his duties as the newly elected Chairman of the Executive Committee of the Congress.

Major Peyser has been practicing law since 1899. He was a Captain in the United States Army in 1918 and 1919, and in 1926 he was commissioned a Major in the United States Army



*Major
Julius I. Peyser*

Specialists Reserve of the Adjutant General's Office. He has twice been President of the School Board of the District of Columbia.

Major Peyser was one of the original members of the Provisional Committee for Zionist Affairs; and he has served two terms as President of District Grand Lodge No. 5 of the I. O. B. B. For several years he was a member of the Committee for Palestine Relief as well as of the Jewish Joint Distribution Committee.

* * *

Cyrus L. Sulzberger

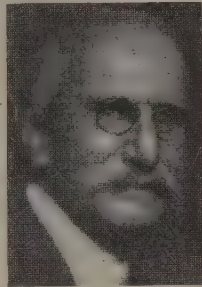
ON JULY 11th of this year Cyrus L. Sulzberger reached the age of three score and ten. He has been

active in general as well as Jewish public life from his early manhood on, and his personality has left an impress upon the leading movements and institutions which have made Jewish life what it is today in this country. He has always had marked individual views and principles. Yet one of the traits he is most admired for is his sense of fair play; he is ever ready to hear the other man's side of the argument.

Mr. Sulzberger is an ex-President of the National Conference of Jewish Charities, now known as the National Conference of Jewish Social Service. He is a Director and former President of the Jewish Agricultural Aid Society. He has also been President of the United Hebrew Charities and Chairman of the Executive Committee of the Bureau of Jewish Social Research. He is a Director of the Jewish Publication Society and a member of the Executive Committee of the American Jewish Committee.

An event in Mr. Sulzberger's life that will not be forgotten by those who were fortunate enough to have been present on the occasion is the delivery of his stirring address which led to the establishment of the Industrial Removal Office.

From the very outset of his entry into public life Mr. Sulzberger has insisted that all Jewish institutions should have a definite Jewish outlook and a palpable Jewish atmosphere.



*Cyrus L.
Sulzberger*

Col. Herbert H. Lehman

COL. HERBERT H. LEHMAN has been elected Chairman of the Finance Committee of the Democratic National Committee.

During the World War Col. Lehman rose from a Captaincy in the United States Army to his present rank. He was also awarded a distinguished service medal.

Col. Lehman is one of the leading bankers of the country and he is a director of several large corporations. Despite this he has always found time to devote to public welfare, and particularly Jewish public welfare. He is a Trustee of the Henry Street Settlement, the Hebrew Sheltering Guardian Society and the Bureau of Jewish Social Research—all of New York. He is Vice President of the Palestine Economic Corporation. Also he is Vice Chairman of the Jewish Joint Distribution Committee, and Chairman of that Committee's reconstruction work.

* * *

Max Rhoades

TO BE the leader of a youth movement of today is to be the captain of the vanguard of tomorrow. That distinction and that responsibility belong to Max Rhoades, a lawyer of Washington, D. C. Last month Mr. Rhoades was unanimously re-elected President of Avukah, the American Student Zionist Federation. He is also a member of the National Executive Committee of the Zionist Organization of America. And formerly he was Vice President of the Intercollegiate Zionist Association.

Mr. Rhoades participated in the efforts leading to the adoption by the United States Congress of a joint resolution favoring the establishment of a Jewish national homeland in Palestine.



*Col. Herbert
H. Lehman*



Max Rhoades

News in Views

TO the right is seen Dr. Ira M. Freeman, a research worker at the University of Chicago, who has discovered something new in the sun. Before a gathering of 150 physicists at his university, some time ago, he explained how he had discovered argon in the sun's corona.



International

ANDY COHEN, star second baseman of the New York Giants, surrounded by a group of young admirers. These boys came to pay homage to their idol after watching a game in which Andy helped bring victory to his team.



D ELEGATES and visitors who participated in the fifth annual International Convention of the Aleph Zadik Aleph, States and Canada took part. The visitors were shown great hospitality by Jews and non-Jews, and particularly



International Photo

PRIZE students of the Jewish schools of New York and their friends at the Pennsylvania Station in readiness to start on a pilgrimage to the Liberty Bell in Philadelphia. This pilgrimage took place on July 4th. Pupils of Jewish schools in Philadelphia joined the New York delegation in paying tribute to this outstanding symbol of traditional Americanism.



BELOW is shown a Yemenite School in the Orient. Gradually the equipment of this school is being improved and modern methods are being introduced. The Yemenites are a tribe of Jews who for centuries lived in oppression among the Arabs. Now many of them are settling in Palestine.



HANDS UP! Some youngsters of the first generation of native born citizens of the new Jewish homeland in Palestine doing their daily dozen.



the I. O. B. B., which was held at Denver, July 15th to 18th. Representatives from chapters throughout the United 'rith of Denver. The Order pled ged itself, at the convention, to a comprehensive Jewish educational program for

The Printed Page

ONE OF EUROPE'S DANGER SPOTS

Roumania Ten Years After. (The Beacon Press, Boston.)

IN the half score years since the peace treaty has granted minority rights to the populations involved in the remaking of the map of Europe, Roumania has been in the public eye almost continuously. Minorities in that country have been abused in various ways. And the Jewish minority has been the greatest sufferer.

The 800,000 Jews in post-war Roumania have been victims of many forms of persecution. Protests on their part were met with denials on the part of Roumanian officials and diplomatic representatives.

To learn the truth about minority rights in this country, which has been enlarged to three times its pre-war area, the American Committee on the Rights of Minorities sent a commission to Roumania.

The commission composed of justice-loving Americans has reported the situation frankly and fearlessly. The Bratiano brothers appear in this report as greedy, grabbing, politicians, who don't hesitate to break promises given to sister nations. Terrorism and suppression, not surpassed even by the Czaristic methods of "Russification," are practiced. Church properties are confiscated shamelessly and turned over to the State Church. Private schools are tampered with or closed. Populations are persecuted. Teachers belonging to minority nationals are robbed of their means of livelihood. Inefficient and inexperienced youths are given the places of these trained teachers simply because the inefficient ones happen to be Roumanians racially.

The Government, according to these findings, is doing practically nothing to suppress outbreaks against Jews.

The report under the title, "Roumania Ten Years After," is the combined effort of the following gentlemen: Dr. Henry A. Atkinson, of the World Alliance for International Friendship; Rev. R. A. McGowan, of the Social Action Department of the National Catholic Welfare Conference; Dr. John Howland Lathrop, a Unitarian minister of New York; and Dr. Graham Hunter, a Presbyterian minister of California.

OSCAR LEONARD.

WHITHER JUDAISM?

Steering or Drifting—Which? by Rabbi Israel Herbert Levinthal. (Funk and Wagnalls.)

MANY members of the Reform Jewish ministry will find both suggestions and inspiration in these published sermons of their colleague of the Conservative rabbinate.

These utterances of Rabbi Levinthal flow from an intense Jewish loyalty well nourished in the knowledge and spirit of the faith of the Jewish people, for whom he is properly solicitous and of whom he is a highly creditable representative.

While I cannot accept literally his references to racial and national Jewish identification, I find these abundantly compensated by a palpable traditional spirituality which I find so deplorably lacking in many pulpits and publications in liberal Jewish circles.

Rabbi Levinthal has indicated how timely topics can and should be treated from the standpoint of the traditional Jewish conception. Many of our Reform Rabbis need to learn this. Too many of them make Jewish implications a mere pretext for coloring what, viewed in a straight-forward fashion, might be unacceptable to such Jews as still have a modicum of Jewish consciousness.

Rabbi Levinthal admirably avoids this blunder. Whatever he treats is presented and illuminated with the end in view of vindicating Jewish life.

ALEXANDER LYONS.

THE ONWARD MARCH OF ART

Apples and Madonnas, by C. J. Bulliet. (Covici.)

"APPLES and Madonnas" is an overt vindication of "Modernism" which, according to the author, is the reaffirmation and emphasizing of a strain, that has always been in art, in which it is the emotional power of the artist that counts, not the subject matter. But this opus is not a mere polemic. The statement of the author's views is incidental. Mainly the book is a stirring account of a series of rapidly successive rebellions by painters and sculptors against the canons of congealed classicism and the blighting dominance of the academies. It tells about impressionism, expressionism, post-impressionism, cubism and

vorticism, as well as about numerous variations of each of these isms.

For the Jewish reader "Apples and Madonnas" holds a special interest. A heated controversy has been going on since the World War as to whether there is a distinctive Jewish art and as to the significance of the contributions by Jewish artists to art in general. Hence it is apropos to call attention to the achievements, depicted in this book, of the painters and sculptors who hail from the Jewish fold. It is no mean distinction for a people that has sometimes been accused of being devoid of the plastic sense to have given the world within a comparatively few years such artists as Picasso, Pissaro, Chagall, Epstein and Modigliani—not to mention the veritable host of highly significant lesser figures.

J. Z. JACOBSON.

* * *

THREE GENERATIONS SALUTE LINCOLN

Abraham Lincoln, the Tribute of the Synagogue, edited by Emanuel Hertz. (Bloch.)

MR. EMANUEL HERTZ of New York has here done a most interesting and praiseworthy thing; uniting his interest in Judaism with an extraordinary enthusiasm for the life and personality of Abraham Lincoln he has compiled a book of 682 pages, containing tributes to Lincoln by Jews from his own time to the present. The book includes eulogies by sixty-four Jews, beginning with a remarkable series of Sabbath sermons delivered April 19th, 1865, right after Lincoln's death, by such men as Sabato Morais, David Einhorn, Isaac M. Wise and Isaac Leeser.

Apart from the literary and scholarly value of certain chapters or addresses, the book as a whole has a unique significance. It represents a laudable characteristic of American Jewish life; it preserves a strain of Jewish thought in America, showing how the Americanism of the Jew has been strengthened by an appreciation of the great personality of a supreme American.

LEE J. LEVINGER.

* * *

The Indestructible Faith, by David G. Einstein. (Bloch.)

A PLEA for closer co-operation between Jews and Christians, by a member of the Chicago bar.

Goodwill and Democracy

By John W. Herring



GOODWILL may be a shallow sentiment. It may be the strong and cardinal principle of a democratic state.

The significant song of the Nativity was "Peace to Men of Goodwill." Even so, the Hebrew word for peace contains a deeper feeling, a deeper meaning than merely the time when men are not at war. It is a dream word, a vision word. *Sholom* is not the time when warriors rest, but the time when statesmen build, when educators enrich, when the arts flourish, when justice prevails, and when the will of men is good.

Goodwill between Jews and Christians comes, if it comes at all, when the will of the community is good.

If the will of men is good it must be good for something. It must bear fruit in the life of the people. Sabbath day goodwill is of doubtful value, if men divorce themselves from the human family on week days. Goodwill of that sort must be peculiarly obnoxious to Jehovah.

By the fruits of goodwill shall ye know it.

What are some of these fruits?

First, a society of goodwill believes in an intelligent form of democracy and tries to practice democracy.

An intelligent democracy requires a tremendous increase in human faith, a reform of antiquated machinery, and a greater growth in intelligent goodwill. It requires a new kind of popular soil in which Edward Dohenys and other betrayers of the public will find no rootage.

Secondly, a society of goodwill is one in which religions will pull together rather than compete selfishly.

Religions founded on the doctrine of a Fatherly Creator of a unified human family present to us the curious spectacle of great institutions struggling between themselves and producing ill-will between great groups of men.

Third, a society of goodwill is one that puts intelligent devotion into the enrichment of its community life. Wherever you find a community rich in the arts, fine in its schools, eager in its intellectual interests, wide awake to the needs of the world, eagerly looking to the future and able to break the chains of the past, you have a tolerant community.

The big work for Protestants, Catholics and Jews to undertake together is the building of this rich community, this community that flows from the will of an intelligent, strong and "good willed" populace.

The Christian and Jewish leaders of the United States are trying, as never before, to establish a "democratic way of life" as the means of evolving a healthy attitude between the major religious and racial groups of the country. After five years of special work in the goodwill committees of the Federal Council of Churches and the national Jewish organizations, it is clear that the attempt to bring understanding is foredoomed to abandonment unless great patience and skill are employed therein. Both Jews and Christians will need to be satisfied with a gradually developing program and with very indirect results. A social relationship has all the delicacy and fragility of a personal relationship, multiplied by the large number of persons involved.

Among the imperatives that the goodwill worker faces are the following:

First, it is imperative that religious and racial groups learn to give and take in friendship and not in rancor. They need to learn the delicate art of compromising without slipping, either into insincerity or disloyalty to their own faiths. They must accept, neither the old fashioned "Americanism" idea that every citizen should be precisely cut to a standard pattern, or the new-fangled idea that every group should "preserve its own culture" unaffected. Orthodox and Reform Jews are working on this problem. The Fundamentalists and Modernists in the Protestant Churches are working on this problem. They find it hard to "live and let live"—at the same time the irreconcilables only bring dissension and bitterness into the community. Second, the goodwill cause is dependent on a new and more coherent community unison than we now have. It is not enough that business men have their chambers of commerce, or that readers have their library, or that Protestants have a community meeting place. These institutions all give valuable service; more, however, is needed. There should be in every community a community union where lectures

could be given; community meetings held; civic education carried on; community music and community drama developed. Such an institution is the logical meeting place of all peoples—the ideal "adjustment place" of different groups with one another.

Third, it is imperative that men of goodwill should study the problem of social adjustment in a complicated society scientifically. We see the beginnings of such a study in international problems. Up to date most men have swung between the two extremes of *laissez-faire* and sentimentalism.

The Federal Council of Churches, together with the National Conference of Jews and Christians, perceiving the urgent need of more knowledge, have requested a committee made up of the following leaders, in the fields of psychology and sociology, to examine the attitudes, problems, solutions or remedies which are the concern of the advocates of goodwill between Jew and non-Jew: Harry E. Barnes, Franz Boas, Elmer Ellsworth Brown, Edward C. Carter, Luther Cressman, Thomas D. Eliot, W. H. P. Faunce, Joseph K. Folsom, Douglas Fryer, Frank H. Hankins, Melville Herskovits, Joseph Jastrow, Ernest Johnson, James Weldon Johnson, Thomas Jesse Jones, Horace Kallen, Harry D. Kitson, Henry Goddard Leach, Howard Odum, William F. Ogburn, Iva L. Peters, Frank Ross, Lewis L. Terman, Oswald Garrison Villard, Goodwin Watson, Frankwood E. Williams, Michael Williams and Kimball Young.

This committee, directed by Dr. Lorine Pruette, has been at work for four months, using questionnaires, case studies and other methods of research in its work. Many exceedingly interesting findings are coming out of this study.

Fourth, it is imperative that men resist their differences and find wherein they genuinely differ and wherein they are alike. Jew and Christian can ill afford to neglect the facts of their great and common inheritance in idealism. Alike their traditions summon them to belief in a common Father, a universal brotherhood of social justice, respect for the position of the child and the family, the duty of the strong to fend for the weak, international unity and peace.

Hammering Folk Lore in Metal

By Manuel Chapman



LONE in the quiet of his atelier Marek Szwarc hammers. He is hammering his soul and life into metal sheets—hammering, hammering. These in turn hammer themselves into our consciousness, bludgeon and beat us into awareness. A haunting, maddening beating, beating with the monotonous insistence of a tomtom—the throbbing of a live heart that will reverberate through all time.



Issachar

Marek Szwarc is a worker in copper. His metal is alive and has the soft texture of a woman's warm skin in candlelight. His surfaces in copper are as shimmering and dazzling as those of Renoir's canvases. He does not need a glowing palette. The brush is too facile, too fluidic, for his genius. If he had continued with color he probably would have been one of the great painters in Paris today. But he has forsaken this for his hammer and metal. His heavy heart must express itself in this crude, raw material. He must hammer out his pained passion into copper that yields and yet is unyielding. Rippling, breathing, metal adumbrate, penumbrous, with unusual effects of *chirascuro*—rhythmical, lyrical copper.

Szwarc has discovered his proper medium. He has not taken bits of paper, broken glass, scraps of stone

and iron fillings as some of our extreme Modernists are doing, but a simple material that has been used for thousands of years. Yet he has blazed a new path. He does not use his metal for ornamental purposes as has been done all through the ages. Szwarc expresses himself in his medium like the early uncorrupted primitives. His work is simple and powerful. Szwarc is a folk artist, rooted and imbedded in the soil. He does not sing the joy of creation—nor paeans of praise to existence. He is oppressed by the weight of the soil. His clumsy, stodgy figures are dragged to the earth. It is the soil of the grave, earthy and damp. A folk artist with the heavy sadness of a ballad about life and death and frustrated love. He is a Jew. For him the body is always the husk of the soul. Only the soul can sing; the body must forever be a burden.

Alone in his room, far from the noise and tumult of the Parisian street, he sits brooding over the Bible. The Bible is primitive, savage, intense, with wild outbursts of poetry. There are Onan and Lot with his two daughters. There are Simon and Levi. And there are Job, Jeremiah and Koheleth. Szwarc reads the Bible and hammers out his copper. He cannot be called an illustrator in the same sense that Blake, the half-mad visionary, or the Jewish biblical illustrators such as Uriel Birnbaum, Abel Pann, Zeew Raban or Lilien.

Without the Bible his work would still be what it is. There is no attempt at illustration. He must express himself. He has lived in Poland, the Poland of Prybyszewski and Chopin—melancholic, morbid. He is of the Jews, that intense and suffering people carrying a dream in their hearts of returning to the warmth of sunny Palestine. Divorce the titles from the pieces and you have Polish Jews with *capôtes* and beards and talmudic students living in the pages of the past. Then there is the glare of Palestine's sunlight. Poland and Palestine, Prybyszewski and Job. He uses the Bible only for its primitive, simplified content. He is the realist, the modernist. There are no attempts to drag one into the past, no fantastic flights of imagination, but simple, heavy pieces of Jewish men and women inhabiting his own world.

Let us look at his "Samson" done in rufous, russet copper, the burnt red of a dying sunset. Here is brutal strength carnified. A blind dumb force afraid of self. A force furious for retaliation, annihilating self and destroying all in its reach. Samson the titan pushing violently at the tottering pillars, suspended, ready to fall with a terrific crash. The *golem* of ancient adage, the embodiment of spirit in matter. There is a tremendous power compressed in this simple piece. In all Szwarc's works you find this same force.

This may or may not be the Samson



Reconciliation of Jacob and Esau

of the Bible. It is Samson, the universal incarnation of strength and power. It is sometimes difficult to name the exact biblical figure in the work. His "Jephthah's Daughter" is simply a violinist. His "Deborah" could be Ruth. Szwarc could give us these without the Bible. His "Eve" is one of the best pieces in the collection now being exhibited in this country. She is a heavy recumbent figure. She has the classical massiveness of the early works of Picasso, a huge mountain of flesh.

Look at his "Jacob's Dream." Jacob the "mamma's boy," fleeing from an angry father. Not the Jacob with a staff, but Jacob with a little cane. His trousers are too short; he is the typical talmudic student. He is a beatific boy in quiet repose. This Jacob does not dream of world dominion, but sees the village musicians reveling. The ladder leads to a burst of sunlight. The grouping is excellent. The figures stand out in perfect relief. The composition reminds one of an early religious painting. The angels are not winged cherubim with seraphic smiles but foreshortened little Jews.

In all Szwarc's work there is the same simplicity and power.

The Jew blowing the ram's horn



Zebulun

is not a militant prophet heralding his vision. He sits, his eyes closed, his head poised in lyrical ecstasy, filled with spiritual joy. In "Abraham and the Three Angels," we have a Polish hut, not a tent. Sarah stands at the doorway. Her hands are folded as if she were carrying a baby. Abraham is greeting his Jewish visitors.

After years of patient struggle, Marek Szwarc is beginning to receive his just due of appreciation. Slowly his fame has spread all over Europe. The French Government has recently crowned his achievements by admitting him into the gallery of famous recognized artists—the Luxembourg. His works have been brought to America and are winning a large circle of understanding admirers here.



Jacob's Dream

OIL-O-MATIC GREAT BOON TO HEALTH



By **Walter W. Williams**
Vice-President Williams Oil-O-Matic
Heating Corporation

THOSE of us who are responsible for the production of Williams Oil-O-Matic oil burner—and other Williams products—take a great deal of pleasure in the knowledge that these home utilities are a great benefit to humanity—that the American home has become a better place to live in than it ever was before.

The fact that Williams Oil-O-Matic advertisements convey this conclusion to the public means a great deal to Williams dealers. It means the education of the nation to greater comfort and clean, smokeless, sootless heat.

Point Out Cleanliness

Williams advertisements point out the new cleanliness of the American home, due to the use of Oil-O-Matic. Cleanliness, we know, means health. The old sooty coal bin is being banished from our large and small homes. Physicians endorse the cleanliness and even temperature of oil heat heartily. They say it means health for every one in the family.

These and other points constantly presented in Williams advertisements are doing great work in educating the American home-owner and paving the way for the Williams dealer to make new profits.



Vivienne Lazarus

Our Chairman

By Bezalel Ben Hur



"WHAT are we going to do?" said the Secretary excitedly. "Here's General Simpson coming to lecture on Tuesday and there's no chairman."

I was calmer. "What is the General going to speak about?"

"The relationship between Jews and Moslems," said he.

"A most fascinating subject."

"Don't be flippant."

I was not being flippant, of course, but when the Secretary of the J. C. U. becomes excited he says that kind of thing.

"Don't be flippant. Be helpful. Whom can we possibly find to take the chair?"

"I thought you said Sir Robert Higgins . . ."

"So I did."

"Why have you changed your mind?"

"I have not."

"Why isn't he coming?"

"Because he is dead."

"Don't be flippant," I said.

"He died yesterday."

I suggested one name after another and the Secretary ruled them all out. Because there was no one we could possibly ask, he had come for my opinion.

"I can't think of anyone else."

"That is not very helpful," he said gently.

I had an unpleasant feeling during the last minute of our conversation that he had someone up his sleeve, someone whom I should have to veto, someone I did not like.

"No," I said at length. "That is not very helpful, but prominent Jews do not grow on every tree."

"That reminds me. We might ask Nathan Talkalow."

"For the love of Allah—don't do that," quoth I. "Talkalow is a wind-bag."

"If you do not like Talkalow, name someone else."

Of course I was in a corner. There was no one else.

"I will go and see him this afternoon," the Secretary said.

I hoped—how I hoped—that Mr. Talkalow might have a sprained ankle, might be out of town, might have a previous engagement, might have a cold or measles or chicken pox. I was even thinking that . . . but never mind. Naturally he accepted.

On Tuesday evening we had a record attendance. Before the lecture was timed to start there was not a seat to be had in the hall. The General appeared. There were loud cheers. The chairman followed behind. Then I came, very modestly, at a good distance behind the chairman. We marched onto the platform. The Secretary was bustling about. He had a sheaf of notes in his hand. His fountain pen dangled from his mouth. He gave instructions to the lecturer, to the Chairman, to the reporters, to the committee members . . .

I whispered to him, "Have you warned the Chairman not to talk too long?"

"It will be all right," he said.

"Have you warned him?" I repeated sternly.

"Yes, yes. I have told him. It will be all right."

"How long did you give him?"

"Ten minutes. That means a quarter of an hour."

"Ten minutes too long," I said.

"It will be all right."

He darted off the platform, after some imaginary business. The General had never before addressed a Jewish meeting and the audience was looking forward with the greatest interest to what he might have to say.

The Chairman stood up at half-past eight. There was silence.

"Ladies and gentlemen, I am sure General Simpson needs no introduc-

tion to members of the Jewish Cultural Union . . ."

A good beginning, I thought, and smiled kindly at a late-comer who could find no seat and—with her umbrella—seemed likely to blind the door-keeper who was doing his duty to the best of his ability.

" . . . It would therefore be an impertinence on my part were I to stand between you and our distinguished speaker . . ."

I looked at the Secretary who was beaming happily at me. The Chairman was obeying instructions.

"The subject which General Simpson has chosen for this evening is the relationship between Moslems and Jews throughout the ages, with especial reference to the position of Arabs and Jews in Palestine today. Ever since the rise of Islam twelve centuries ago, there has been not alone in the East, but even as far west as Spain, a continuous chain of . . ."

The look of satisfaction faded speedily from my face. I darted a look across to the Secretary, but this time he was looking the other way. Our eyes did not meet.

Ten minutes later the Chairman was saying "In the writings of Maimonides we find innumerable references to Moslems and in my opinion, the friendly relations that then existed between . . ."

The reporters had stopped taking notes. Rita Goldberg, who was sitting in the front row, made no effort to suppress a yawn. At the end of twenty minutes, I took my watch off its chain and placed it ostentatiously on the table in front of the Chairman. He nodded his thanks and went on talking. The General who was rather wooden in bearing, looked more wooden than ever. He fingered his notes, put them on the table, took them off the table, put them into his pocket, took them out of his pocket.

At 9 o'clock the Chairman was saying "In the seventeenth century the various messianic movements, having as their goal the rehabilitation of the Jews in Palestine, did nothing to minimize the unfriendliness which . . ."

The audience was looking glum. Individuals began scraping their feet, blowing their noses, coughing, sneezing, whispering, fidgeting, yawning, gaping—Rita Goldberg opened up the evening paper and began reading.

I pushed my watch under the nose of the Chairman.

He smiled gratefully at me. The audience breathed a little more easily.

"I remember when I was a boy in Poland, there came into my hands a small volume written in a crabbed Hebrew . . ."

At this moment Rita Goldberg fainted. "That is the work of the Merciful One," I said to myself. Six people carried her out with as much noise as was consonant with decency. But the Chairman waited quietly, patiently. Had he looked into the eyes of General Simpson, he would have seen a pool of black anger in each eye. The Chairman did not look. He saw nothing. He went desperately forward with his introductory remarks.

At a quarter past nine he was saying, "I do not wish to waste the precious time of our lecturer. But this I must say. Unfriendly relationships between the two races have been due more to the pigheadedness of the Arabs than to the unsociability of the Jew. I remember when I was in Palestine 27 years ago—no, no, it must be 28, the years seem to roll by—I remember 28 years ago—a curious incident occurred . . ."

The audience started clapping. That, surely, would make him sit down. Unending applause. You could not hear a word he said. He smiled kindly, bowed thankfully and holding up his hand to silence the applause, he continued his reminiscences with renewed vigor.

The Secretary who had been beaming fifty minutes earlier, was now a picture of resigned gloom. He looked at me appealingly. He motioned to me. Who was I to triumph over a fallen foe? I got up on my feet and whispered to Mr. Talkalow, "Perhaps you would

draw your introductory remarks to an end?"

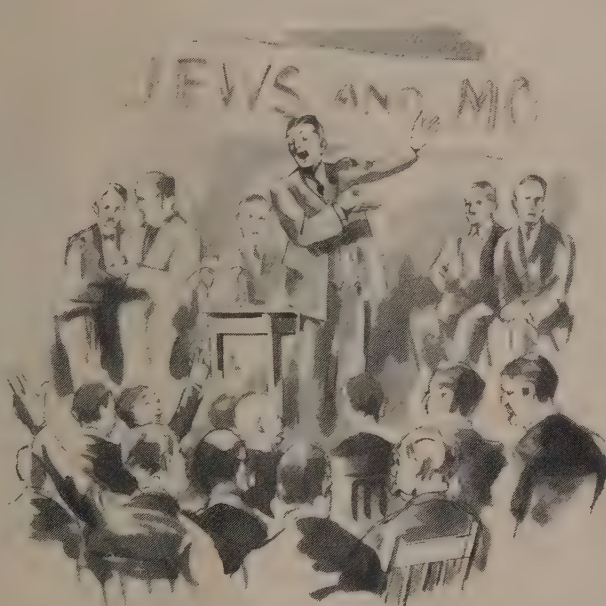
"I have only a few more things to say," he replied *sotto voce*.

"But the lecturer is itching to start," I said.

"After all, he is a *goy*, what can he know about the subject?"

The fact that I had been able to dam up the flow of his oratory gave the audience new hopes. They cheered, they stamped their feet. They shouted for the speaker. They looked radiant. And Rita Goldberg came back and took up her place in the very front row.

"Ladies and gentlemen," concluded



"I Remember When I Was a Boy. . . ."

the Chairman, "I am sure it is not your wish that I should stand for a moment between General Simpson and ourselves. With these few remarks I will call upon our distinguished lecturer."

There was an ominous silence as he resumed his seat. When the General stood up there was tumultuous applause—sort of sympathetic appreciation of his long-suffering silence. The reporters looked busy. The General looked at his notes for a moment, then put them ceremoniously into his pocket.

"Ladies and gentlemen," he spoke very quietly, "my task this evening is a simple one. It is to propose a vote of thanks to Mr. Talkalow for his exhaustive lecture on the subject upon which I was to have spoken. I have

therefore much pleasure in asking you to join with me in proposing a hearty vote of thanks to the Chairman for his lecture."

And he sat down.

The Chairman turned purple.

The reporters grinned.

The audience looked aghast.

Rita was on the point of fainting again.

The Secretary bit his pen so hard that it snapped and his face was covered with ink.

I looked helplessly towards heaven. But the roof was in the way.

The Chairman stood up. "Does any one second the motion?"

No. No one. So the Secretary got up and seconded the motion.

The General stood up, with black pools of red anger twinkling in his eyes, and put the motion to the meeting. It was carried.

* * *

One of our oldest members is Isaac Lowie. A venerable old fellow, but very short-sighted. When the meeting was over he went up to our Chairman, Mr. Talkalow, and he shook him warmly by the hand, "General Simpson," said he, "that was an excellent lecture you gave us." To me he said, "I am surprised a Christian should know so much about Jews."

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WHAT'S the matter with Sam Beber?"

"He's all right!"

"Who's all right?—

"Sam Beber!"

"Who?—"

"Sam Beber—He is, he is, he is all right!"

The place was Denver, the time the middle of last month, the occasion was the arrival of a group of delegates to the fifth annual international A. Z. A. convention. Dressed like Indians and cowboys, the members of the Denver chapter had come out to meet the incoming delegates. Joy, merriment, good fellowship knew no bounds as the lads greeted one another with cries of welcome, with handshakes and pats on the back. Suddenly the medley of sounds fell spontaneously into an organized yell. The familiar figure of Sam Beber, Honorary President of the Order, appeared on the scene, and the yell that needs no explanation, rang through the clear air to greet him. Philip M. Klutznick and the other leaders were accorded similar tokens of honor and recognition.

With Indian war whoops, whirling lariats, and shots into the air the Denver boys led the visitors out to Tiny Town where a wild west show and picnic lunch awaited them. On the way and at the picnic grounds hilarious fun continued to reign supreme.

Most of the delegates were entertained as guests in the private homes of local B'nai B'rith. Several also were housed in the National Shelter Home for Jewish Children. This act of praiseworthy hospitality will have a lasting influence for good; it brought young men of the A. Z. A. into first hand contact with an admirable manifestation of B'nai B'rith spirit and it gave members of the B'nai B'rith Order an intimate acquaintance with the effect that membership in the junior Order has on our young men.

The words of "God Save the King" as well as those of "America" rolled through the atmosphere and rang harmoniously to the ceiling at eleven o'clock on Monday morning, July 16th, in the Beth Hamedrosh Hagodol Synagogue, just after the convention was formally opened. Delegates were present from Canada and they made themselves heard, singing their national anthem.

Rabbi C. E. H. Kauvar, in his invocation—opening the convention—emphasized the sublime significance of the occasion and called attention to the sanctity of the A. Z. A.'s position of leadership among the younger generation of American Israel. The intensity of his feeling and the beauty of his utterance infused a spirit of solemnity into the gathering and aroused in the delegates a recognition of the full import of their responsibility.

Max N. Kroloff of Sioux City, Iowa, Grand Aleph Godol of the A. Z. A., and prize orator, struck a responsive chord when, in his presidential address, he stressed the necessity of creating a proper Jewish atmosphere and background for the younger generation of American Jews.

Mayor Ben F. Stapleton of Denver, greeted the young men as leaders of the rising generation.

A luncheon, given to the delegates and visitors Monday noon by the local B'nai B'rith Lodge, was addressed by Brother Milton M. Schayer of Denver. His subject was "Problems Facing Us."

The afternoon session of the same day was devoted chiefly to a lively and comprehensive discussion of the problems of Jewish education, led by Dr. Boris D. Bogen, Secretary of Constitution Grand Lodge, I. O. B. B.

"There are no important specifically Jewish problems facing American Jewry," said Dr. Bogen, "except those having to do with Jewish education. In this country of the free, the Jews are not burdened down with disabilities—religious, political or even social. The problems of the Jews in the United States are not such as involve the non-Jewish population. They have to do with the Jews only, and it is up to the Jews to solve them. Indeed the whole question resolves itself down to working out effective means whereby to disseminate among Jewish children and adults knowledge of the Jewish achievements and a thorough understanding of the Jewish way and Jewish view of life. You notice that I have included adults as among those who should receive a Jewish education. This is in line with the new trends in the field of pedagogy which stress the possibilities of carrying on educational activity among persons be-

yond the so-called school age—among adults who hold college degrees as well as among those who didn't complete the grammar school courses. The B'nai B'rith Order is carrying on several Jewish educational enterprises. And our junior Order, the A. Z. A., from its very inception, has followed the example of what might be termed the parent Order, by disseminating knowledge of and love for the Jewish traditions, Jewish customs, Jewish ideals. In pursuing further their educational program the members of the A. Z. A. will in a systematic way acquaint themselves with Jewish history, Jewish literature, the meaning of the Jewish customs and symbols and the achievements of Jews in various fields of endeavor. Another important phase of Jewish education is the study of Hebrew. Knowledge of this language will help you mightily to understand the Jewish spirit and the Jewish attitude toward things . . ."

Dr. Bogen's words evoked a warm response among the delegates and visitors. The interest manifested in this subject indicates that the A. Z. A. is ready to launch an intensive self-educational program that will ultimately have an influence on the whole younger generation of American Jews.

The Monday evening session took on the form of a public demonstration in the course of which the degree of Judas Maccabeus was conferred upon several delegates and the Pueblo chapter was formally installed. Honorary President Sam Beber delivered a stirring address on "Service."

On Tuesday, July 17th, the delegates and visitors were taken on a sight-seeing trip through the city. They visited the National Jewish Hospital where a luncheon was served for them. A most memorable and touching feature of this luncheon was the greeting extended to the A. Z. A. by the children of the preventorium. The National Jewish Hospital, as is generally known is a B'nai B'rith institution. And the A. Z. A. has, since its inception, made a per capita subvention toward the maintenance of the children's preventorium of the hospital.

In behalf of the A. Z. A. Mr. Harry Lapidus, a member of the Supreme Advisory Council, presented the hos-

hospital with \$500. Mrs. S. Pisko, Secretary of the National Jewish Hospital, and Mr. Samuel Schaffer, Superintendent, welcomed the A. Z. A. delegates and expressed their deep appreciation of what the junior Order is doing for the institution.

In addition to this contribution of \$500, the convention granted subventions to the Jewish Consumptive Relief Society Sanatorium and the National Shelter Home for Jewish Children.

Abe Shaw of Kansas City, Kansas, was elected Grand Aleph Godol. And the other officers chosen are: Sol Goodsen of Milwaukee, Vice-President; Max Zelan of Lincoln, Nebraska, Secretary; Morris Goldstein of Portland, Maine, Corresponding Secretary; Joe Allenberg of Memphis, Treasurer; Bernard Homan of Sheboygan, Wisconsin, and Mayer Umansky of Pittsburgh, Sergeants-at-Arm; and Harry Kaminsky of Milwaukee, Chaplain. Harry Miller of Denver and Teddy Goldstein of Oakland, California, were selected members of Senior Executive Council.

The session closed with a banquet at the Brown-Palace Hotel. And in the evening a dance, attended by 600 persons, was given at the same hotel.

Next year's convention will take place at Pittsburgh, and the 1929 annual athletic tournament will be held at Memphis.

Simultaneously with the sessions of the convention the Supreme Advisory Council held a number of meetings, with the following persons participating: Sam Beber of Omaha, Milton M. Schayer of Denver, Jacob J. Lieberman of Los Angeles, Dr. Boris D. Bogen, Julius J. Cohn of Chattanooga, I. F. Goodman of Omaha, Sam Rubinson of Des Moines, Hyman M. Goldstein of Washington, D. C., Nathan Heller of Minneapolis, David E. Beber of Omaha, Joseph Herbach of Philadelphia, Harry Lapidus of Omaha and Philip M. Klutznick of Omaha.

The educational program which is to be inaugurated at the beginning of the year was discussed in full detail. And a special committee was selected to carry this program into effect. It was decided that to begin with the various chapters should be asked to acquaint themselves with the various Jewish religious, social service and educational activities in their respective localities. With this end in view questionnaires will be issued to all the chapters so that they may systematically gather the desired information.

The chapters will be requested to arrange special A. Z. A. services in the temples and synagogues of their communities. Classes will be organized for the study of Hebrew and lectures will be arranged on the Bible and Jewish history since biblical times. Exhibits will be sponsored showing Jewish ceremonial objects, works of art and relics of historical significance. Discussions, debates and oratorical contests, dealing with various Jewish subjects, will be carried through.

An outstanding feature of the coming year's program will be the celebration of the two-hundredth anniversary of the birth of Moses Mendelssohn, the renowned Jewish philosopher. And in connection with this a study will be made of the entire "Emancipation Period."

Speaking of the 1928 A. Z. A. Convention and the sessions of the Supreme Advisory Council, it is in order to say at least a few words about the 1928 *Annual* of the Order. A very attractively printed and bound volume of 126 pages, it contains delightfully readable and profusely illustrated accounts of the past year's activities in the various chapters as well as of the Order as a whole. This being the first volume of the *Annual* it is very appropriately dedicated to Hon. Alfred M. Cohen, President of Constitution Grand Lodge I. O. B. B.

Philip M. Klutznick, Editor of the *Annual*, deserves hearty congratulation for having brought out a publication which so graphically reflects the good work being done by this young and growing Order.

A Dream Goes Marching On

THE cornerstone laying for the new building of the Orphan Home maintained in Cleveland, by Districts No. 2 and No. 6, is one more step toward the realization of a B'nai B'rith dream. When these buildings are completed, this dream will be fulfilled.

Almost three generations have come and gone since this manifestation of benevolence, a cardinal principle with our Order, was founded. It has been father to the fatherless, yes, father and mother both. Of these there have been more than 4000 in the three score years of its existence. Among these are men and women who have since attained important positions of leadership in Israel.

With the passing of time the Cleveland Orphan Home has undergone changes. With the growth of the Jewish population the Home has grown. And just as individuals and families have to seek new neighborhoods to live in and build their homes in keeping with the trend of the time, so the Orphan Home has had to seek a new location and build a new habitat.

The appeal was made to the Jews living in Districts No. 2 and No. 6 for \$1,750,000 with which to build a group of cottages for the Home amidst healthful surroundings. As usual the B'nai B'rith membership formed the backbone of the campaign and the funds were forthcoming. District No. 2 completed its quota months before the cornerstone ceremonies took place.

In District No. 6 the campaign is now on.

It is interesting to note that more than \$150,000 was subscribed by graduates of the Home. This fund will pay for the recreation building to be known as Alumni Hall.

Fred Lazarus, Jr., President of the Home, formally laid the cornerstone. Before doing so he delivered an address in which he reviewed the work of the Home and lauded the B'nai B'rith ideals that have fostered the loving care given to the thousands of boys and girls who were reared in this fine Jewish institution.

Rabbi Abba Hillel Silver, principal speaker of the occasion, emphasized the fact that "philanthropy balances all other commandments" and urged those present not to forget that the Home owes its existence to the inspiration and devotion of the B'nai B'rith membership.

At these festivities there was a mingling of B'nai B'rith leaders from the two Districts, trustees of the Home, former officers, alumni of the Home and present inmates.

President Lazarus was presented with a silver trowel by the Alumni Association.

The cottages will be ready for occupancy, it is expected in the Fall of 1929. The 30 acres on which they are being built are in one of the most beautiful suburbs of Cleveland.

News of the Lodges

THE B'nai B'rith Hillel Foundation is offering two courses at the Summer School of Religion, being conducted by the University of Wisconsin. Dr. Moses Jung, of the Illinois Hillel Foundation, is instructor, and the subjects being taught are: "The Social Ideals of the Bible" and "History of Ancient Judaism."

The activities of the Foundation at the University of Wisconsin are being continued throughout the Summer, as some 150 Jewish students are registered in the Summer School of the Wisconsin University. Of these more than 100 participate in the Hillel Summer activities. Dr. Jung conducts Orthodox services.

* * *

BROTHER Abraham Berkowitz, First Vice President of District No. 3, has been appointed Assistant District Attorney in Philadelphia.

* * *

THAT the B'nai B'rith in the small community can do much for communal life is demonstrated in Breckenridge, Texas, where plans have been completed for the building of a temple by the local lodge.

* * *

MORE than one hundred members of the Los Angeles Lodge participated, as a B'nai B'rith Committee, in the United Jewish Appeal campaign for \$200,000 for the support of fourteen Jewish institutions.

* * *

JEWS, Catholics and Protestants, men and women from many walks of life, business men and professional men, came to bid farewell to Rabbi Samuel S. Mayerberg, Past President of District No. 2, when the Dayton Chamber of Commerce gave a farewell dinner in his honor. Rabbi Mayerberg has accepted the call of The Temple in Kansas City, Mo.

* * *

PISGAH Lodge of Detroit had an extraordinary celebration when the newly elected officers of the Lodge and those of the local A. Z. A. chapter were installed jointly. The affair was inspiring to the young men and encouraging to their elders.

* * *

BROTHER Joseph Morris of Gary, Ind., who has served two terms as President of the lodge in his city, was elected Department Commander of the United War Veterans at the recent convention of that organization.

THE Women's Auxiliary of Pittsburgh Lodge sets an example in the matter of remittances for the care of European orphans adopted by lodges. Responding to the appeal for funds, this organization, through Mrs. Max Unger, its Secretary, says:

"Enclosed please find check for \$100 for the orphan Ruchele Sloimovici we adopted and will continue to support until she has reached the age of 14.

"We feel very sorry to have caused you inconvenience, but as you realize we did not understand the real situation in this matter."

* * *

THE lodge at London in the Province of Ontario, Canada, tendered a banquet to Brother Isidore Goldstick, on the occasion of his being awarded the degree of D. Paed.

* * *

BROTHER William A. Goodhart, member of the General Committee of District No. 5, was one of two attorneys who helped clear the name of Oscar Slater, who eighteen years ago was accused of murder with intent to rob. Brother Goodhart had been called into the case by Slater, whose attorney he had been before Slater went to Scotland where the crime took place. Believing in his client's innocence, Brother Goodhart gave of his time and means to save the man from the gallows, to which Slater had been sentenced at first, then from prison, where he had been kept for eighteen years, and finally established his innocence. Mr. Goodhart went to Scotland at his own expense.

* * *

DISTRICT No. 4, at its recent convention, decided to award scholarships through the B'nai B'rith Hillel Foundation. The scholarships will be given in memory of David Lubin, the great international Jewish figure, whose home was in Sacramento, Cal. The Orphans' Fund which helps small communities, where no "Homes" can be established, take care of their orphans—subsidizes the care of twenty children. This work is done for children in need, whether their fathers were B'nai B'rith or not.

The Women's Grand Lodge, in cooperation with the office of the Grand Lodge proper, initiated a B'nai B'rith song contest. Director Avshalamoff of the Portland Civic Orchestra has composed a B'nai B'rith Ritual Suite, which

will be published shortly and will be placed at the disposal of initiatory teams. Some 200 delegates, representing many lodges, attended the convention and the women's lodges were represented by about one hundred. A post-convention cruise to Alaska was arranged, in which more than sixty delegates participated, thus knitting the ties of brotherhood and friendship still closer.

* * *

"YOUTH Night" was the feature of the Sixtieth Annual Convention of District Grand Lodge No. 6 at Elkart Lake, Wis. The B'nai B'rith Hillel Foundation was represented by Louis Behr, winner of the prize for "most Christian Character," and the A. Z. A. by Max Kroloff, Grand Aleph Golod of the junior Order.

The Convention Dinner was dedicated to the sixtieth anniversary of the founding of the District. Brother Robert C. Lappen, the outgoing President was presented with a token in recognition of his services to the District.

The officers for the current year are: Gottfried D. Bernstein of Chicago, President; Leo Reitman of Milwaukee, First Vice-President; William Sultan of Chicago, Second Vice-President; Jacob Alter of Chicago, Treasurer; Sol Levitan of Madison, Wis., Sergeant at Arms; and Hiram D. Frankel, Secretary and Executive Director. The members of the General Committee are: A. M. Krensky of Chicago; Harry Lashkowitz of Fargo, N. D.; Henry Ely of Grand Rapids, Mich.; Arthur Brin of Minneapolis, Minn.; Edward Baron of Sioux City, Iowa; Harry G. Wexler of Chicago; David S. Komiss of Chicago; Jay J. Rubinstein of Alton, Ill.; Joseph S. Slate of Des Moines; and Hyman G. Padway of Milwaukee. Henry Mosky and Robert C. Lappen are ex-officio members of the committee.

* * *

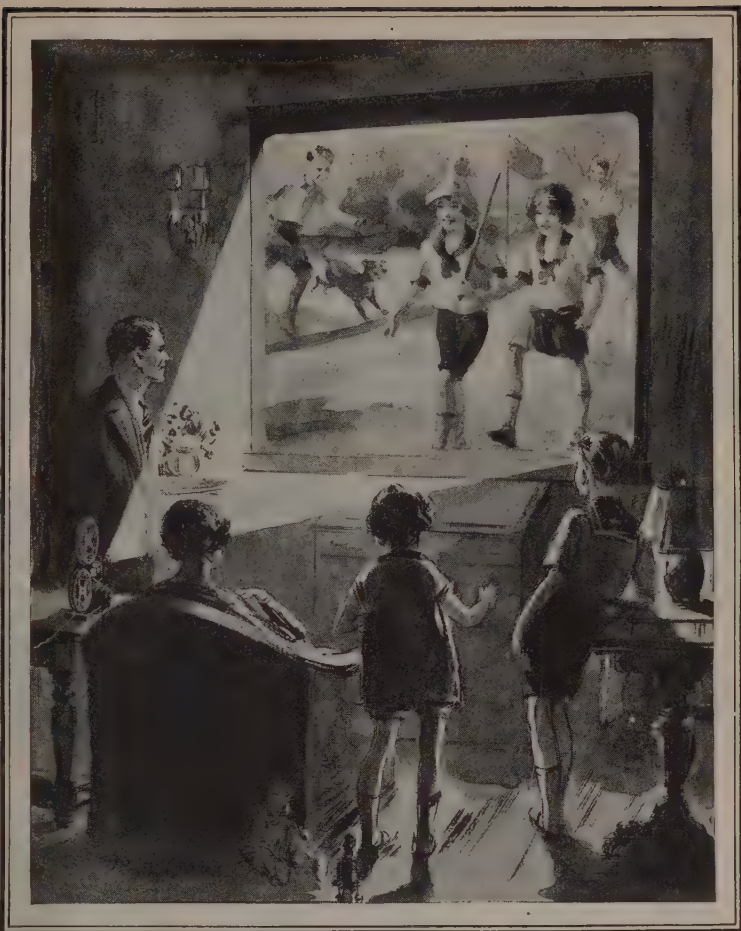
BROTHER Moses Weil, founder of Wilmington, Del., Lodge, recently celebrated his ninety-first birthday.

* * *

MRS. WILLIAM K. UNTERMAN, former President of the Ladies' Auxiliary and founder of the Junior B'nai B'rith for Girls in Newark, N. J., was elected President of the Newark Business and Professional Women's Club.



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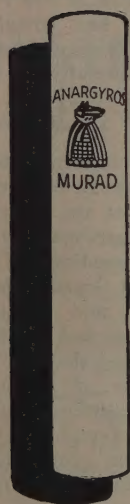
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Across the Seas

READERS of the official organ of the B'nai B'rith of Germany have, by means of letters to the editor, been carrying on a discussion regarding the Jewish mission in the world. One in particular expresses himself in strong terms on this subject, deploring the fact that, whereas Christian groups concern themselves with the moral welfare of society in general, Jewish organizations give their thought and time exclusively to historical and internal problems.

On the other hand there is the opinion of another reader who maintains that education like charity should begin at home. He believes that the Jews should concentrate on improving themselves instead of trying to improve the world.

* * *

DISTRICT 11 is still at work rehabilitating the numerous Jewish victims of the earthquake which wrought havoc in certain sections of Bulgaria several months ago. Philipopolis, the city which suffered most severely from this calamity, has a Jewish population consisting of 1,350 families or 6,400 persons. A report, dated May 22nd, showed that 643 Jewish families consisting of 2,480 individuals, were in distress. The Government erected some barracks to shelter the homeless but by that time none had as yet been built in the Jewish quarter. The Jewish community itself, however, provided temporary homes for the Jewish victims of the earthquake.

Of the fifteen members who constituted the Jewish relief committee, eight belong to the B'nai B'rith lodge of the city. And lodges throughout the district and from other districts have contributed to the relief fund. Constitution Grand Lodge cabled \$5,000 shortly after it received word of the situation.

* * *

BROTHER Dr. Max Diamant of Czeronowitz has been doing much to interest the brethren of the Roumanian District in the beautiful symbols of the Jewish traditions. In this he is helping carry out the injunction in the ritual to "further art and science." Brother Diamant has given special attention to the decoration of synagogues and monuments. He declares it to be the "duty of every Jew to care for the artistic and cultural heritage left by his ancestors and to save it from destruction."

A RECENT meeting of District Grand Lodge No. 10 decided to establish a new lodge in Trautenau, Czecho-Slovakia. And another one may also be established soon in Koslice, Czecho-Slovakia.

The B'nai B'rith of Czecho-Slovakia are holding very profitable and pleasurable meetings in the Summer resorts of their country, with visitors from other countries participating.

Under the leadership of the members of the Order in Czecho-Slovakia a Jewish Historical Society is being established in that country. The Czecho-Slovakian lodges are also contributing to Jewish cultural development by supporting the Berlin Society for Furthering Jewish Science.

The fact that the B'nai B'rith of Czecho-Slovakia are organizing free employment bureaus throughout their district shows that no needs of our people are foreign to them.

* * *

YERUSHALAIM Lodge No. 376, the "Mother" of the B'nai B'rith lodges in the Orient, celebrated the 40th anniversary of its founding on July 31st. With the solemn and majestic ceremonies such as our brethren in the East so highly appreciate, this festive and historic occasion was commemorated. When Yerushalaim Lodge was established it was an outpost of Jewish life. Today, thanks to the recent developments in Palestine, it is in the center of a tremendous physical, intellectual and spiritual activity. And in this activity it is playing an ever increasingly prominent and influential part.

* * *

THE brethren in Poland are constantly active in intensifying the B'nai B'rith spirit among the lodge members of that country and in eleemosynary and cultural endeavor among the Jewish population as a whole. Steps are being taken for the founding of a lodge in Czenstochau. Through the initiation of Concordia Lodge of Kat-towitz a women's society has been formed in Cracow. The first number of the Polish District's new periodical is about to go to press.

A most tremendous task with which the Jews of Poland are confronted is the maintenance of 15,000 orphans. A social welfare committee has been formed by the District Grand Lodge to raise funds for this purpose among the constituent lodges.

AT A recent meeting of the First Lodge of England, J. A. R. Cairns, Magistrate of the Thames Police Court of London, paid a warm tribute to the *Beth Din* (Jewish court) of London. Through its efforts many cases of breach of promise, family strife and dissolution of marriage have been settled outside the secular courts of the country. Dr. Hertz, the Chief Rabbi and an active Ben B'rith, also spoke on the virtues and achievements of this unique Jewish court.

Brother Leo Elton, President of the Lodge, was in the chair. And several visitors from other cities of Britain participated.

The First Lodge of England and the Women's Lodge of London are considering taking over jointly the sponsorship of the Hampstead Jewish Day School. A committee has been appointed to look into the matter.

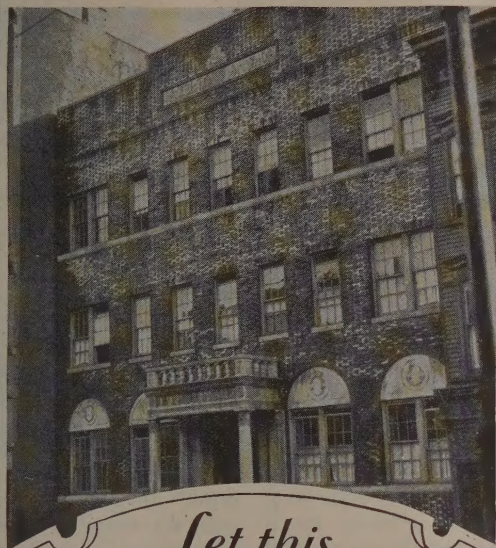
Herbert Lowe has completed his book on Jewish life and ideals which he has written especially for the B'nai B'rith of London.

* * *

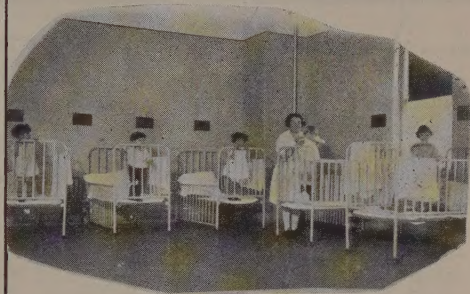
HOW deeply concerned the B'nai B'rith of Great Britain are regarding the welfare of the entire Jewish population of their country is indicated by the proceedings of the convention of District Grand Lodge No. 15 of Great Britain and Ireland which was held in London last month. Glasgow Lodge proposed that the Union of Literary Societies of Great Britain should receive manuscripts of lectures and articles on Jewish subjects and mimeograph them for distribution among its constituent groups. The question of finding a successor to the late Dr. Israel Abrahams, as Reader in Rabbis at the University of Cambridge, was considered. And the convention also took up the matter of conducting an annual essay contest among Jewish college and university students.

It was suggested that District Grand Lodge No. 15 negotiate with other district grand lodges regarding means of counteracting Christian missionary activity among Jews.

It was recommended that arbitration panels be established in each of the constituent lodges. And it was urged that women's lodges be established in towns where none exist at present—the men's lodges in those towns being asked to take the initiative in this work.



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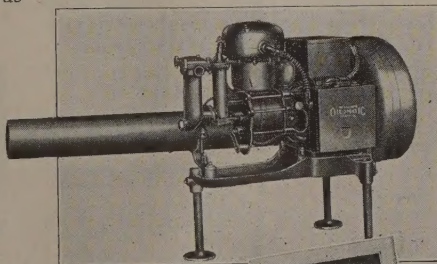
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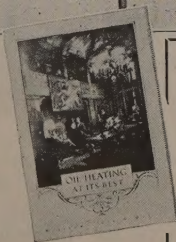
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Three Houses Yet to Call on

MOTKE CHABAD went from house to house, daily, begging alms. Instead of money he would generally be given *begel* (ring-shaped hard rolls). He would take them to the market place and sell them to a woman who handled bakery goods. One day business had been bad for Motke. He had only seven *begel* to offer the woman in the market place.

"I don't buy less than ten," she exclaimed. "Go away. Less than ten I won't buy!"

"I don't blame you," replied Motke, "But you see those three houses across the street? Go there and you will get the other three *begel*. I haven't been to them yet."

* * *

A Misnagid From Missouri

A GROUP of *Chassidim* were determined to demonstrate to a skeptical *Misnagid* the magical power that their leader possessed. They blindfolded their *rebbe* and led him to a tree. Then they asked him how many leaves there were on the tree.

Without hesitating the rabbi answered "27,363."

"You see how quickly our *rebbe* can count even with his eyes closed," the *Chassidim* exclaimed gleefully. "Isn't it a wonder?"

Whereupon the skeptic tore a few leaves off the tree and said to the *rebbe*: "Now tell me how many there are left."

* * *

Coffee and Real Coffee

ABRAHAMSON and Rubovitch owned a restaurant across the street from each other. The regular price of coffee was 10 cents a cup. But to increase business Abrahamson reduced his price to 8 cents. Thereupon Rubovitch reduced his price also to 8 cents. Abrahamson then went one better and cut his price down to 5 cents. Rubovitch met competition by doing likewise. This led Abrahamson to offer his coffee at 3 cents a cup. Rubovitch felt he couldn't cut his price any lower, so he put up a sign reading:

"Coffee—5 cents a cup—*aber* Coffee!"

HUMOR is a saving grace which often prevents quarrels and helps people over the rough places in life. It adds to the gaiety of nations and to the merriment of folks everywhere. It reduces pretension to absurdity and often reveals wisdom in high relief. A good joke sometimes says more than a long essay. Do you know any anecdotes that you consider worth sharing with others? Send them in to us, and we will give you a book for each of them that we use. The winners this month are: Mrs. Boris Brutskus, Richardstr. 19, Berlin Germany; Samuel Neveleff, 30 N. Dearborn St., Chicago, Ill.; and Florence Beskin, 1133 N. Sixth St., Minneapolis, Minn.

Life Was Easier in the Old Days

ABRAHAM FEIGENBAUM, a centenarian, was asked to what he attributed his longevity.

He replied, "The first 75 years of my life there were no automobiles, and the latter 25 years I haven't left my house."

* * *

His Son Was A Thinker

DAVID BABROISKI and his son, Hershelle, were traveling from their home town to a neighboring city. On the way the old man decided to take a nap and asked the boy to watch their horse.

Now and then the old man would awaken and, without opening his eyes, would ask, "Hershelle, are you sleeping?"

And the boy would say, "No, I am not sleeping. I am thinking."

Several times the same question was put to the boy and each time he answered, "No I am not sleeping. I am thinking."

After a while, his curiosity having been aroused, the father asked, "And what are you thinking about, sonny?"

"I am thinking about where the horse could have gone," the boy replied.

He Couldn't Go Back on His Adopted Country

THE following story is told by Lewis Browne:

It was before the World War. Rosenfeld and Rosenzweig were two Russian Jews who had fled from the oppression in their native land and found refuge in Berlin. Rosenfeld, being a bookkeeper, managed to find a job. He shared his meager earnings with his friend who would otherwise have starved.

So things went until somehow Rosenzweig managed to make his way to Paris. He became completely assimilated, even unto changing his name to LeFleur.

Sometime later fate brought Rosenfeld to Paris. Meeting Rosenzweig he asked, "Well, my friend, how have things been going with you?"

"Very well, indeed," replied Rosenzweig. "I found the Frenchmen disliked me only so long as they thought I was a German. So I adopted their ways, learned their language, changed my name and married a French girl. I have prospered and received recognition. As you see I have even been decorated by the French Government."

"Since you are doing so well, why not pay me the five hundred marks you owe me," suggested Rosenfeld, "I need it badly."

"What!" replied the other, "Pay you back before you Germans return our Alsace-Lorraine! A fine Frenchman I would be!"

* * *

